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THE UNITARIAN

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VOL. VII. JUNE, 1892. No. 6.

THINGS WHICH OUR CHURCHES MIGHT DO TOGETHER.

A SERMON BY REV. HENRY D. STEVENS, ALTON, ILL.

The practice of doing things together is one of the most marked characteristics of modern life. We see it in all the multiplied diversities of its work, thought, and activities. This tendency is an exemplification of the evolutionary necessity of our times: it follows a law of social, industrial, and moral development which is being more and more recognized and obeyed in every sphere of civilized life. Doing things together means association of effort to one common end, the doing by all of some one thing which each one acknowledges is a good and desirable thing to be done. It means co-operation, the working with others in sympathy, the taking hold of hands to do a larger work than any one can do singly. It also means better results than can be obtained when working alone. It means the enthusiasm, the moral momentum, and the multiplied power which come from associated, methodical, sympathetic work and action toward one common purpose.

Now, doing things together signifies the existence of the highest social, intellectual, and moral condition. The savages do not co-operate, because of their intensely selfish, individualistic life. Only in the more advanced stages of social and civilized life is co-operative activity for a common good to all concerned made possible. We find the great individual and social truth to be this: that the very highest development, either for the individual or for society, can only come through associated effort, through the doing of things together in a purpose of common sacrifice of what is purely personal and selfish, and with the enthusiastic and altruistic spirit of working in fellowship and harmony for the noblest attainments of a common good work.

Our churches might and ought to do many things together. They, of all other associated and voluntary bodies, ought to be found working together in concord and unity for some "greatest good to the greatest number." For our churches are made up of men and women supposed to be animated by the same Christ-like object and spirit, and working to bring in the kingdom of righteousness, obedience, and holiness here and now on this earth. There is, of course, among these churches great diversity of teaching and practice, of theological belief and interpretation; but they all have one common personal and general aim,— namely, the perfection of the individual life, and the realization of an ideal society by the practice of the moral truths and principles of action enunciated by Jesus Christ. This includes both the Catholic and Protestant churches, and also every phase of Protestant theology and church policy; and, while these churches may differ somewhat as to methods and details, while they may not arrive at their conclusions by the same reasoning process, yet, practically, their conclusions are unanimous, they all do desire and are working for the same great ends. In these primal aims both Catholic and Protestant churches have a moral and a Christian unity of purpose. What are some of these common aims and purposes?

They want all men to be honest; they want all men to be temperate; they want all men and women to be chaste and pure; they want all men to obey the voice of their consciences; they want order and peace, industry and happiness, in the community; they want obedience to lawful authority; they want no one to suffer the pangs of hunger, or to fall into evil habits and asso-

ciations; they want childhood to be shielded and protected from the evils about it; they want to build up and promote a sober, industrious, moral community in every city, village, and country district where these churches are in existence. But the question arises, How generally, and to what extent, and by what methods, do they seek to accomplish these results? Are they doing their possible full duty and wisest work in these respects, both individually and collectively, as "members of one body"? It would seem that here they fail very largely, where they might succeed very widely and practically by adopting the principle and practice of associated effort, of voluntary co-operation. Every church exerts a definite and positive good and helpful influence in society. This comes through the personal unit of its membership, and in its aggregated social and co-operative efforts in the community. And the important problem is to know by what means and methods these social and co-operating efforts and influences can be made most practical and available toward the good end for which every church exists.

In my estimation, our churches in every small city, village, and thickly populated district, could duplicate and very largely increase the value and effectiveness of their work and influence by taking up and carrying on certain definite lines of social reformatory and moral work in the community by active, united, co-operative effort. These churches should co-operate for holiness in practical, fruitful ways. They should work together upon the broad Christian principle of "each for all and all for each." True Christian union can only come to any of our churches as they shall give themselves heartily and unitedly to the prosecution of common humanitarian, Christ-like works "in His name" and for the general good of the whole people. Thus our churches can best justify their existence as organic unities of Christian life and spirit. They should work for definite, mutually acknowledged ends of accomplishment, as co-operative missionary agencies for helping to bring in the reign of peace, purity, temperance, and good order in the social and domestic lives of their fellow-men.

Let me now suggest some ways and methods by which all the churches of any given city or village might co-operate most helpfully toward its improved social and moral condition.

1. The charity and rescue work of any city should be done by all the churches co-operating in some systematic plan. As it has been generally heretofore, each church and each individual has acted independently in charity work, and largely in ignorance of what others were doing. Nowhere is there greater need of wise co-operation and intelligent action than in the administration of funds for the relief of the wants of our suffering fellow-men. Most churches, perhaps, attend to the needs of their own poor members with commendable solicitude and care; but it must be remembered that to-day very few of the very poor people are to be found within the fold of any church. And who shall give aid, sympathy, and direction to these, if not our churches, and that, too, in some organized, effective union of all their resources? Official relief, so called, can do the coarser work of charity,—the cold, formal dealing out of food and fuel to keep people from actual starvation; but who is there to minister to the just pride, self-respect, and manly honor of the honest and industrious poor, to the special wants of the sick, of children, of that large class called the unfortunate? It must be men and women in private life, and, in most cases, the members of our churches. It is to them to whom has been committed by the great Head of the Church the ministry to the varied wants of the poor in our midst, brothers and sisters of ours, indeed, but in trouble, perplexed, leading pinched and lonesome lives, with little to feed their minds or cheer their hearts.

Until the introduction a few years ago of the charity organization idea into this country there was little wisdom or concert of action in our city charity work. Now this scientific, business-like, constructive method leaves us with no excuse for the loose, impulsive dispensation of charity funds for the relief of the poor of all our cities; and, if the use of such an organization shall seem too expensive and cumbersome for the smaller cities, for those with less than thirty thousand population, yet the method of close investigation and intelligent co-operation could be easily conjoined with any organized relief work, such as has been

carried on for many years in nearly all of our smaller cities by relief agencies or benevolent societies. To engage in such common charity work as this, in which all the churches should take an earnest, intelligent, and voluntary part, would be a revelation and an experience not easily to be forgotten. For the time being all these good people would forget their theological differences, why there should be any lines of separation between themselves, and would become one in spirit and effort to do a most necessary Christian duty. For the time being all the denominational fences would be laid down flat on the ground, and the true Christian spirit would inevitably prevail. Such meetings have been, and are, object lessons in Christian unity of action and spirit, in forgetting our speculative differences for the sake of saving men here and now from want, misery, vice, and all "the ills to which flesh is heir." They have proven that there is one thing which can unite all our churches,—"heaven-born charity." On this basis it can be shown how good a thing it is for all our churches to work together for a noble cause, and

> "Not to melt in an acid sect
> The Christian pearl of charity."

2. Co-operation of all our churches for the promotion of temperance and social purity. In all of our cities, large and small, and in our country villages as well, how great is the need and urgency to-day for intelligent, systematic, educative work for these desired ends! And yet how little concerted, harmonious action and effort do we see being made by our churches anywhere as organizations to promote sobriety and personal purity in the community, and for the saving of our fellow-men from the brutality and degradation of their own uncontrolled appetites and passions! What are our churches doing in an organized way to instruct or educate the youth of our cities in the sanity and safety of temperance and as to the danger and sin of intemperance? So far as my observation goes, the influence of our churches *as churches*, organized to promote sobriety of conduct and to produce temperate habits individually and socially, is scarcely perceptible: it is next to nothing. That is, we have lacked, and continue to lack, the power, the wisdom, the practical momentum, which come from working together in a good cause. The conviction of those most competent to judge has often been expressed upon this matter, and it is to this effect: that, if all the churches in any city would but unite their membership, their personal influence, and their moral impetus, that not only could every local law bearing upon the subject be enforced, but the strongest possible influence for temperance practice and education would thereby be exerted in that community. There should be special temperance instruction in all our Sunday-schools, special temperance sermons preached, and union temperance services held, at which all the churches of a city should be represented and take part. In other words, there is urgent need of co-operation and associated effort among our churches in the interests of sobriety and total abstinence. We are all socially "members one of another," and our churches must recognize that truth in dealing with the condition of society at large. Said Edmund Burke, "When the bad combine, the good must organize." We lose infinitely because as churches we do not collectively act upon that sentiment in fighting the intrenched evils of intemperance. When the combined churches of any city shall unite to do temperance work, there will always be a revival of interest and result worthy the effort; while the continuous co-operation of these best men and women will aid to produce a sober, law-abiding, and temperate community.

As to social purity: In every city there are influences at work to poison the thoughts and minds of our boys and girls, of our young men and women. The practical question is how to reduce and cut off these evil influences. This is a somewhat delicate subject for publication, but much good might be done by a number of wise fathers and mothers, members of our churches, who should take this work seriously in hand as their special mission to help bring in the kingdom of purity. Why may not our churches in this way co-operate most helpfully in this very important matter?

3. The good government and improvement of all our cities. How much our churches might accomplish in this respect if they would only work together and would co-operate for the best interests of our cities!

I have heretofore said, and I repeat it, that twelve good reputable citizens, with a strong personal character and influence behind them and a moral determination to do so, could secure the enforcement of every violated law and city ordinance in all our smaller cities. What is most needed is the will to have it done, and then the strength and momentum which come through associated counsel and co-operative effort. Our citizens are weak and inefficient in these matters of good government because they stand alone, and there is no concert of plan and action to a definite purpose. If the membership of the churches in any city really wanted all the laws enforced, that condition could be very easily brought about by their active co-operation to that end. Our cities need improvements of various kinds; and yet, because of the evil habit of not working together, these improvements are held in abeyance for years or are entirely disregarded.

4. The standard of social life and amusements can be much elevated in any city if the members of its churches would intelligently co-operate to that end. The practice of reading the best books, the formation of study and musical circles, and the organization of young people's and adult societies which should have some higher object than merely to partake of a rich supper, to play cards, and to dance the hours away, would do much to bring about a higher standard of social life among our people, young and old. The churches acting together in this direction should set the example, should suggest methods and objects to be attained, and so try to crowd out the bad tendency by a better one,— to substitute for harmful amusements rational and helpful ones, which should at once give us more leisure and inclination for "plain living and high thinking." If we wish to elevate the intellectual, moral, and social life, and the standard of amusements of our cities and villages, then the best personal examples and social practice must be given to the community as object lessons for imitation and emulation; and who can do this so naturally, so rationally, so easily, as the membership of all our churches acting together? If our churches would unitedly co-operate to these ends in some manner which would bring their total membership together from time to time, this action alone would tend to level the sectarian fences, to bring their members into a more natural and social fellowship, and to reveal to each other how much more they hold in common than in difference.

5. And last, in this connection, I mention the importance and necessity in every city of some bright and cheerful place, open every evening, for the social enjoyment and helpful amusements of the boys and young men. We find in all our cities saloons on every hand, open at nearly all hours, and furnishing about the only place for social resort every night to the young men who have no home, or are living in dirty, dingy boarding-houses. What shall be done for these young workingmen, clerks, and wayward boys? Something, surely, is due them in their isolation and poverty of surroundings, so easily tempted to form bad associates, so almost certain to become habitués and patrons of the saloons. Have not all our churches an unmistakable Christian duty and opportunity right here? There might be provided for their special needs an evening home or social parlor, which, being open every evening in the week, should meet their daily wants. It should be bright and cheerful, easy of access, where everything helpful and elevating for boys and young men could be found,— books, magazines, pictures, games, music, chalk-talks, magic-lantern illustrations and lectures, and, above all, the presence and direction of some of the best men and women from our churches for their social enjoyment and education. The churches have yet to learn that the most effective way to oppose the attractions of the saloon is by a counter-movement in which all the saloon's social and cheerful features shall be present, free from the contamination and pollution of the drink habit. The churches jointly might open in every city at least one place of easy social resort which should directly compete with the saloon for the presence, sociability, and manhood of the young men. In fighting evil influences, we must go in on the *ground floor* and offer superior inducements.

Our churches have within themselves a mighty power for good in their several communities, if they can be awakened and got to work in methods of practical co-operation for definite purposes. When standing alone,

we are weak and often unwise. When we stand together, we are strong, and have the joint wisdom of all to help us. While we argue and stand isolated and suspicious of each other, the tares are being sown in our midst. It is when we join all good forces and impulses that the reign of darkness grows less, and the dawn of a better day appears. Jesus Christ spent his life "going about doing good." The churches of to-day are named by his name, and assume to be doing his work. Let them, like him, "go about doing good," by taking hold of hands and working together for the good of all, and they will find that something of the kingdom of heaven can be realized here and now if men only will it.

FÉNELON: A SKETCH.

II.

Madame Guyon was a French lady of strong feeling, active imagination, and irreproachable life. From the period of an early widowhood she had devoted herself to a life of piety. Her soul was penetrated with a fervent love of God; but, by considering that this heavenly love was to absorb all earthly affection, she impregnated the language, if not the sentiment, of divine love, with expressions of ecstasy and transport that might well shock the simple-minded. She used the hyperbolical language not infrequent in devotional exercises, especially in the devotional exercises of amiable persons of her sex and character. In exposing this feature of her writings, Bossuet apostrophizes the seraphs, and entreats them to bring burning coals from the altar of heaven to purify his lips, lest they should have been defiled by the impurities he is obliged to mention. The language of love is fascinating; but in using it Madame Guyon diverged into bombast and rhapsody, and even into sensuousness. Living in solitude and in distant provinces, she indulged her enthusiastic turn, and wrote down effusions dictated by emotions of ecstatic transport which she believed to be praiseworthy, but which were of a questionable character. She wrote simply, and without art. But her works were full of ardor. She allowed others to read them. A portion was copied and published. Some of her readers were edified; others naturally recoiled from a style of sentiment and expression which, however really and essentially free from intent of impurity, is certainly not adapted to any spiritual state of feeling. Her faith was that we ought to love God so entirely for himself alone that our salvation or damnation becomes indifferent to us, since we should be willing gladly to endure eternal misery if such were the will of God.

Madame Guyon quitted the province of Savoy, and sought to propagate her doctrine in Piedmont and in Dauphiny. At Grenoble she printed her "Short and Easy Means for Making Prayer." She visited Paris, where her doctrines became known and discussed. Madame de Maintenon was struck and attracted. Fénelon, his own heart full of love, became almost a convert. Madame Guyon was herself full of talent, enthusiasm, and goodness. Fénelon formed with her connections of friendship, devotion, and spiritualism which nothing could dissolve. He denied the odious conclusions which her enemies drew from her doctrines. Unpleasant reports were spread. She was arrested at Paris. Liberty was restored to her on the petition of Madame de Maintenon. She obtained leave to go to Saint Cyr, where her brilliant connection and her exterior of devotion charmed everybody, and procured her proselytes of a high caste. The bishop of the diocese became alarmed at the progress of her doctrine. With the deceit which a priest sometimes thinks he is justified in using in what he deems a righteous cause, he made use of the ladies of great repute for piety, as spies. From their accounts of what passed in the society of Quietists, he claimed to find sufficient cause of objection to the sect. Madame de Maintenon listened to his censures, and withdrew her favor. Fénelon saw the danger that threatened Madame Guyon, and, steady in his attachment to one whom he considered worthy of his friendship, assisted her by his counsel. Following his advice, and secure in her own virtue, she applied to Bossuet. His manly and serious mind, strengthened by age, rejected at once her mysticism, while her personal merits won his esteem. It is a singular circumstance, and shows her candor, that she confided her thoughts and her writings more unreservedly to Bossuet

than to Fénelon. Bossuet saw her, explained his objections; and, as she acquiesced in everything he suggested, he administered the sacrament to her,—a token at once both of her submission and of his good opinion.

Bossuet penetrated the real religious spirit of Madame Guyon, and was unwilling to distress her by opposition, so long as her tenets were confined to her own mind. For what would be highly injurious if spread abroad was innocuous while it related solely to herself. He therefore recommended retirement and quiet. To this she for a time adhered. But, as she had the spirit of proselytism in her, she soon grew weary of obscurity, and applied to the king to appoint commissioners to inquire into her doctrines and morals. Three commissioners were appointed. Bossuet was one of them. Fénelon took part in the conferences, which were held at Issy. The dissolute archbishop of Paris, without awaiting the issue, condemned several works of Madame Guyon, and, in addition, falsely charged her with personal licentiousness. She retired to Meaux. Her pious effusions were examined with the rigor which might be exercised on theological propositions. The meetings at Issy ended by the drawing up of thirty-four articles of doctrine on mystic theology. These became the material for the endless polemical debates of the day, under the name of the "Articles of Issy." Madame Guyon subscribed them, promising not to dogmatize any more. But she did not keep her word, and returned to Paris. Bossuet then became her ruin. The courtesy with which he first received her turned, as he learned more of her, to the most intense disgust and the most unrelenting persecution. It is difficult to find the parallel, for oddness, to Bossuet's implacable wrath against her. If she had been the most terrible of heresiarchs instead of a very enthusiastic, audacious, self-confident but most submissive devotee, he could not have pursued her more fiercely. Long and earnest conferences of bishops and theologians sat about her books. She was attacked in the "Thirty-four Articles of Issy" *mandements*, condemnations; she was confined in monasteries, hunted by the police, shut up in State prisons. Her son, a distinguished officer, perfectly innocent of Quietism, was dismissed because he was her son. If it had not been so brutally cruel, nothing but her own dreams could have equalled in ridiculous extravagance this combined rage of Church and State against her. Yet she was not tenacious of her ambitious hopes, if she had any, and lived and died, after the storm had passed, in edifying submission and obedience.

But Fénelon thought her hardly used, and refused to lend himself to Bossuet's insatiable desire to crush her. This, perhaps, was the cause of his being involved in her disgrace. Bossuet's jealousy was roused, and turned from her on a more important victim, —a friend who had questioned both his temper and judgment, and, in this particular question, his knowledge. Convinced now of the evils of Quietism, he wrote his "Instructions on Prayer," and wished Fénelon to approve it. Fénelon declined, as it denied in too unqualified a manner his belief in the possibility of a pure and disinterested love of God, and as it also denounced Madame Guyon in too severe a manner. His refusal was not censured by his fellow-bishops, he was required to publish some work that should prove his adhesion to the "Articles of Issy." For this purpose he wrote his "Explanation of the Maxims of the Saints on the Inner Life." The bishops approved of his book in manuscript, declaring it, in energetic terms, to be "a book of gold"; but the moment it was printed the outcry against it was violent. Bossuet had not seen it previous to publication. He spoke with vehemence against it. Of haughty and inflexible character, he could not brook the independence of him who had hitherto been so docile a scholar and so gentle a friend. He was jealous of novelties, and dreaded a fervor of piety likely to be ungovernable, and perhaps to excite movements of which no man could foresee the issue. It must be allowed that he had reason to be displeased with the indiscretion of the innovators, and might apprehend that, in preaching motives to virtue and religion which he thought unattainable, the coarser but surer foundations of common morality might be lessened. A controversy ensued; and in it Bossuet employed the utmost violence of polemical or factious contest. The Church of France was divided between the two prelates. A great

number of writings were published on both sides. The king ordered Fénelon—who had become Archbishop of Cambrai toward the close of the conferences at Issy—to retire into his diocese until a new order. Fénelon replied to Bossuet with brilliant success, and submitted his book to the judgment of Rome. A commission of ten cardinals was appointed to examine it. After a long examination the commissioners were equally divided. He seemed in consequence about to be acquitted. But Bossuet had gained Louis XIV. The king urged the pope to the condemnation of Fénelon. Innocent XII., an aged and pacific pontiff, was desirous of avoiding such harsh measures. But at length the book was condemned by a brief of the pope. With all the childlike simplicity that Fénelon so earnestly recommended to others, the learned archbishop yielded instant obedience to a fiat which it was a portion of his faith to deem infallible. He read the bull which condemned him in his own cathedral, and professed as humble a submission as the lowest of his flock. He solemnly assured the pope that he would never attempt to elude the sentence, or to raise any objections with regard to it. Besides a pastoral letter to the faithful of his district, formally proclaiming his obedience, he placed on the altar of his cathedral a sun borne by two angels, one of whom was trampling on several heretical books, among which was one inscribed with the title of his own. Thereafter he generally avoided the subject of the book. He had struggled earnestly in its cause while its fate was problematical; but he considered the question decided, and he wished to dismiss the subject from his own thoughts, and from the minds of others.

There were several accompanying circumstances to mitigate the disgrace of the defeat. The expressions used by the pope in his condemnation were of a very gentle kind. His propositions were declared rather as leading to error than erroneous. They were pronounced to be rash, ill-sounding, and pernicious in practice, but not heretical. While condemning the book, the pope had learned to respect the author, and said that "the Archbishop of Cambrai might have erred from excess in the love of God, but the Bishop of Meaux had sinned by a defect of the love of his neighbor,"—an antithesis that caught the ear, and was speedily in everybody's mouth. His enemies were nettled. They tried to induce the pope to condemn the various writings which Fénelon had published in defence of his work; but this Innocent XII. peremptorily refused. The king and the inimical bishops continued inveterate. Bossuet drew up a report of the whole affair. Considerable want of candor was manifest in his account. He did what he could to weaken the effect of Fénelon's submission, while he insinuated excuses for his own violence. The report was remarkable with regard to the testimony it gave to the innocence of Madame Guyon. "As to the abominations," it said, "which seemed the necessary consequences of her doctrine, they were wholly out of the question: she herself always mentioned them with horror." No reconciliation ever took place between Fénelon and Bossuet, who died in 1714.

In the dispute between these illustrious men some writers see with exultation a magnificent jousting match between the first writers and first divines of the day. To me it does not seem so brilliant. The real spirit of it is to be found in Bossuet's letters, especially to his nephew in Rome. Anything more bitter, untiring, and unscrupulous in the display of feeling against an opponent it would not be easy to find. Bossuet seems unable to sleep or rest for Fénelon and his detestable "Maxims of the Saints." All the world condemns them, yet it is all over with the Church unless they are censured at Rome. The two men parted the right and the wrong of the quarrel between them. If Bossuet was overbearing, rude, and violent, Fénelon was not always quite ingenuous and straightforward, and had his distinct reserves when he was professing the most unbounded and most simple deference to Bossuet's judgment. Bossuet was right as to the general good sense of the question, and in pointing out the absurdity and the practical mischief of the high-flown and monstrous refinements of spiritual feeling of what Madame Guyon's writings were a sample; but Fénelon was right, too, as to the general authority which the tradition and language of acknowledged saints gave them, and in insisting that common sense is not always the fittest judge of the subject, and that one man's ideas of devotion and re-

ligious perfection, as of poetry or affection, are often incommensurable with those of his neighbor. But the inexpressible oddness of the whole matter is that Bossuet himself, in his letters of spiritual counsel to the ladies whom he directed, had his own mystical language, which, though it may be different from Madame Guyon's and Fénelon's, is every bit as exaggerated, as startling, and, to our ears, as mischievous.

The truth is that it was a poor quarrel, and a sign of degeneracy. It was not like the great controversies of Port Royal, or even those which Bossuet had carried on against Protestantism,—a dispute involving questions affecting all the world, and demanding robust and masculine intellect. It was a question interesting only to high society and the court, with its dependent convents,—a question touching devout fine ladies, and the directors whom they tired out and dragged down with their scruples and fancies. In the provinces they did not care a straw about Madame Guyon and Quietism. It was the malady or the need of a fastidious and over-refined society. Bossuet was right in his instinctive dislike, though he had largely helped to bring about the result which filled him with indignation. But controversy had sunk many steps when it came down from debates about grace or morality to debating the necessity of condemning the proposition that a man in a state of perfection ought to hate his own salvation, or that the highest form of love is loving God for nothing.

Louis XIV. was inexorable. Fénelon, having been banished to his diocese, and having had the office of tutor taken from him, was not allowed to visit Paris, and he never visited it again. The publication of "Telemachus" confirmed the king's dislike to the virtuous archbishop. There was much in the work to annoy Louis XIV., who, as he grew old and bigoted, lost all the generosity which he had heretofore possessed, and, spoiled by the sort of adoration which all writers paid, grasped at flattery more eagerly than in his earlier and more laudable career. The lessons of wisdom sounded like censure in his ear. The courtiers increased his irritability by making particular applications of the personages in the tale; but without this frivolous and unfounded interpretation there was enough to awaken his sense of being covertly attacked. The very virtues fostered in the Duke of Burgundy were, to his haughty mind, proof of the archbishop's guilt. In the mingled loftiness and humility of his heir, in his high sense of duty and love of peace, Louis saw a living criticism of his reign. From that moment Fénelon became odious: to visit him, to love him, to praise him, insured disgrace at court. "Telemachus" was never mentioned, though Louis might have been aware that silence on such a subject was to acknowledge the justice of the lesson which he believed that it conveyed.

Fénelon's life in his diocese was active, untiring, devout,—the supremacy of unselfishness. Quietist he may have been, but Quietism did not diminish his activity. He was always surrounded by friends, and was keenly alive to their friendship. He identified himself with all human interests, and exhibited a childlike piety in all religious actions. He was accessible to all sorts of persons, rich and poor alike. His manner was the mirror of his benevolent expansive heart. His admirable benevolence, his unbounded sympathy, and his calm sense of justice won the hearts of all. One man of high birth, who had been introduced into his palace, ostensibly as high vicar, but really as a spy, was so touched by the unblemished virtue he witnessed that he threw himself at Fénelon's feet, confessed his crime, and then, unable to meet his eye, banished himself from his presence, and lived ever after in exile and obscurity. His charity knew no bounds. His philanthropy was of the most extensive kind. "I love my family," he said, "better than myself; I love my country better than my family; but I love the human race more than my country." His income flowed away to hospitals, poorhouses, or impoverished priests. In war he gave up his palace for a hospital, and hired other houses for the sick and wounded when his own apartments were full. When told that his palace was burned, with all his books and furniture, he only said, "It was better than if it had happened to a poor man." His last years were marked by the deaths of several of his dearest friends. The Abbé de Langeron, banished from court for his sake, who resided with him at Cambrai, died in 1710, and with his death began the series of losses destined to afflict

Fénelon deeply. It was a miserable reverse to his hopes for France when his royal pupil died in 1712. He declared that all his ties were broken, and that nothing hereafter would attach him to earth. In 1713 the Dukes de Beauvilliers and de Chevreuse both died. He grew entirely detached from the interests of this life. In 1715 the end came. He passed his last hours surrounded by his friends, and particularly by his beloved nephew, the Marquis de Fénelon, and breathed his last without a pang.

Fénelon's writings have lost rather than gained by time. His general works seem now to be somewhat prosy and stilted. "Telemachus," is perhaps read from curiosity by some people, though the change in government from despotism to democracy has operated to cast it into the shade. His letters are his best productions, and of these we have many. They show strong affectionateness, some humor, a rare learning, and a finely balanced judgment. He had nice instinct of character, and could advise to a shade of accuracy according to the person to whom he was writing. Perhaps he was a little too fond of giving advice; and, if he had a weakness, I imagine it was this. But he was one of the saints of God, and his name will live forevermore.

S. Fletcher Williams.

Scarborough, England.

"LIGHTS AND SHADOWS OF NEW YORK LIFE."*

The book whose partial title we give above, written by Mrs. Helen Campbell, Col. T. W. Knox, and Inspector Byrnes, chief of the New York Detective Bureau, is a work of absorbing but pathetic interest. It might very properly be entitled "Life in Darkest New York by Day and Night." And yet it is not quite all dark, since, with the rest, we are given many inspiring glimpses of earnest work being done by noble men and women to carry light and help into the midst of the darkness and sin. The book contains 740 pages, which are enriched with 250 illustrations from photographs taken from life. The first half, which is written by Mrs. Campbell, seems to us somewhat the best, perhaps because it comes from one who, in addition to being thoroughly informed on the subject, has a sympathetic heart, and has shown herself one of the wisest and most devoted workers of our generation in behalf of the suffering and degraded. She describes what she has seen in a powerfully realistic manner. Yet her scenes, though portraying most vividly the unspeakable sufferings, the hideous environment, and the deep degradation and despair of the thousands of poor disinherited ones who are made to pass before us, are far from those of a pessimist. Rather are they delineated by one who has hope and courage and faith that better things may and must come.

It appears that New York City furnishes two-thirds of all the convicts who are in the prisons of the State, and that there are at least one murder or manslaughter and ten suicides a week. There are eighty-two thousand men and women arrested every year, twenty-two thousand of whom are arrested for drunkenness. Fifty thousand pass through the Tombs prison every year. New York City has at least one hundred thousand child-workers, eight thousand of whom make envelopes at three and a quarter cents a thousand. Many more make paper collars: a twelve-year-old child counts and boxes twenty thousand a day. There are a quarter of a million workingwomen, some of whom work on gingham waists for boys, at two and a half cents a dozen. The amazing facts are revealed that there are fifteen thousand children and sixty thousand men and women without homes, wandering in the streets by day and sleeping in them at night under any fugitive shelter they are able to obtain. It is said that there are thirty acres of land that have seventeen thousand people crowded on them. As many as fourteen people are found in one bedroom! This, too, in a country unfettered by a hereditary privileged aristocracy. On one cold night of last winter six hundred human beings fought for the privilege of sleeping on the bare planks of the abominable police station lodging-houses. There are two thousand known professional gamblers. The horrors of the tenement house and the sweating system are unhesitatingly exposed. Yet, startling as is the cold statement of these bare facts, it is impossible

*Darkness and Daylight; or, Lights and shadows of New York Life. Hartford, Conn.: A. D. Worthington & Co.

from this alone to form any adequate conception at all of the misery, degradation, and death caused by "man's inhumanity to man" in this the Empire City. And New York is no exception: all the cities of the world are alike; it is only a matter of degree.

That these awful blots upon our social life will be finally eliminated, all good, strong men and women believe, and to this end work. The poor, the weak, the sinful, and the wronged have been always with us; yet it is believed the hour is fast approaching in which such unbrotherly conditions will be known no more forever. There is a growing spirit of justice and sympathy abroad to-day, demanding a solution of this great social question. Rest will be unknown until it is settled. In the mean time agencies are at work which are doing great but inadequate work to mitigate the evils which the heirs of all the ages of oppression suffer. But the remedy is not mitigation, but the building of a social system in which it would be impossible for such conditions to obtain.

In the city in question men and women endowed with the loftiest altruism have given and are giving their lives to the work of alleviation and reclamation. Indeed, some of the best work is done by some of the reclaimed themselves. One of the most notable of these is that of Jerry MacAuley. Born a thief, a drunkard, and a convict, by the grace of God he was turned in his career, was raised from the gutter, and became a guide and help to thousands, as the account of his life shows.

Perhaps there is no more interesting chapter in the whole book than the one devoted to the New York newsboys. They are described as an "army of happy barbarians." It is questionable, however, if they have many moments free from actual suffering until they get inside the walls of one of the numerous newsboys' lodging-houses which are in "many respects the most unique sight to be seen in New York." Most of the boys are waifs. A father's care is unknown to them. The first newsboys' lodging-house was founded in 1854. Since that time two hundred and fifty thousand boys have been sheltered at an expense of $450,000, the boys themselves contributing nearly $175,000. The object is to shelter, protect, teach habits of cleanliness, order, method, and the like, and then, finally, by means of one kind and another, to provide the boys with comfortable homes in the West. It is good to know that an average of three thousand boys find good homes thus every year. During the early years of the work over twenty-one thousand children were provided for in this way, of whom scarcely a single dozen became criminals. Only an average of six return annually to New York. There are twenty-one industrial schools, twelve night schools, two free reading-rooms, six lodging-houses for boys and girls, four summer homes, and the Crippled Boys' Brush-shop, all of which have sprung up as a result of the first Newsboys' Lodging-house of 1854.

Not the least in importance of the many societies now in active work for the benefit of the helpless is that which was established in 1875, called "The Society for the Prevention of Cruelty to Children," the first of its kind in the world. It is hard to believe that children are abused so dreadfully as is here described. Many of the stories of cruelty are almost incredible. Yet it is said the worst cannot be told. It is cheering to know that during the sixteen years of its existence the society has investigated nearly fifty-five thousand complaints, involving about one hundred and sixty thousand children. Of these complaints eighteen thousand cases have been prosecuted, and over seventeen thousand five hundred convictions secured. About thirty thousand children have been relieved and rescued, seven thousand five hundred have been sheltered, fed, and clothed in the reception-rooms of the society, and upward of seventy thousand meals have been furnished. Following this beginning made in New York, two hundred and twenty-seven similar societies have been organized, and are now in active operation throughout the world.

In 1861 the first "Homeless Girls' Lodging-house" was opened. At these night refuges no questions are asked: whoever applies is taken in. One of the most heroic and energetic of the workers in this branch of help, writing of the first refuge, says: "No class we have ever labored for seems to combine so many elements of human misfortune and to present so many discouraging features as this. . . . It is no exaggeration

to say that the Girls' Lodging-house has cost us more trouble than all our other enterprises together." Still, many thousands of homeless girls have been helped and protected and taught useful trades,—as dress-making, type-writing, laundry-work, etc., —and thus have been made able to support themselves.

In April, 1883, the Florence Night Mission was opened to give "food, shelter, and a helping hand" to fallen women. Although most such women had a terror of the ordinary reformatory or home, yet, when it was found that the utmost liberty was given them, the house soon filled. The first year saw one hundred and seventy-six inmates, and soon additional space was provided. In 1890 there were three hundred and sixty-five inmates.

There is another department of work in the interest of the poor, as well as of the well-to-do, which is no less important. It is that which is being carried on in the one hundred and fifty hospitals. The life at the Bellevue is fully depicted. The perfection of its arrangements, the high skill employed, and the superiority over the home, especially in cases requiring surgical operations, are strikingly displayed. In Bellevue alone one hundred and thirty-five thousand yards of surgical gauze, six hundred pounds of lint, three thousand five hundred pounds of absorbent cotton, fifty bales of oakum, vast quantities of drugs, and about a thousand pounds of ether are used annually.

The Flower Missions, which were first begun at Corlaer's Hook more than twenty years ago by the founder of the Children's Aid Society, are more blessed than words can tell. Touching, indeed, are the stories told of the victorious influence of the flowers on the minds, morals, and lives of the people to whom they are distributed. The sick in the hospitals and the tenement houses, the weary stitchers in the sweating dens, the aged and the infirm, are among the beneficiaries. Railway and express companies deliver the flowers free. Four hundred towns and three colleges contribute them. Through the direct influence of these flower missions, thousands of families now grow beautiful flowers in their windows, and have learned the art of propagation.

In the year 1877 a minister in a little Pennsylvania town, Rev. Willard Parsons, conceived the idea of taking some of the waifs and outcasts to the country for a breath of fresh air and a vision of the divine. It was an inspiration from heaven. First nine were taken. The Erie Railway Company reduced the fare to a quarter of the regular price. The two weeks' change transformed the children. Sixty were taken the first summer, at a cost of $187.62. The movement extended its scope of usefulness; and to-day shop-girls, working-girls, and even young mothers are provided for, most of them being able to pay their way in work.

A very pathetic story is told of a little old-fashioned boy of seven years, who had always lived in a dull old New York street. A country cousin appeared, and begged that he might go home with her. After infinite objection, consent was obtained. He was taken down to the perfumed and many-colored country, with its cloud-flecked azure sky and flower-laden earth, the bewildering beauty of which held him henceforth a willing captive. He was shortly found seated by a bed of spice-pinks, looking at them in an ecstasy of adoration. "Pick some," said his cousin. "Pick as many as you want." "Pick them!" repeated the boy. "I'm afraid to. Ain't they God's?" This was the supreme moment of his life. They could not keep him in the city again. To-day he ranks high as an American artist, dating his birthday from the time he first saw the glory of God in flowers.

Of the boon of the free dispensaries and the tender treatment there of the poor of all nations; of the Tombs prison and Mrs. Schaffner's unostentatious and unassisted work of love; of Blackwell's Island, with its threefold institutions of prison, poor-house, and lunatic asylum, so full of history of wrecked and broken lives; of Sister Irene's little mysterious basket out of which grew the present New York Foundling Asylum; of the Sailors' Snug Harbor at Staten Island,—the last earthly home of so many brave men; and of a great variety of other interesting things of the great city, the reader may get information in the book itself, for the perusal of which he will be amply repaid.

The narrative given by the journalist in the second and that by the inspector of

police in the third part of the book are devoted almost exclusively to descriptions of life among the worst classes of the city. Instructive and well-written, they will be interesting to many readers; but it is not necessary to enter into details of them here. Sufficient has been extracted from Mrs. Campbell's narrative to show fully what life is to-day to the poor in New York. The methods of amelioration and rehabilitation are more inspiring and useful to us. No doubt the book has been published largely for the money that will be acquired by its sale; yet, as its extensive sale will bring to the notice of the public the terrible evils that exist, one can but wish that the circulation of the volume may be large.

JOHN E. HILLMAN.

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WILL THE WORLD EVER OUTGROW THE TEACHINGS OF JESUS?

What Jesus taught was the essence of religion. The revelations of our modern science open a world of which religion, if it would continue to exist, must take possssion, and which it must transform into itself. So far as men can see or can believe that law is a manifestation of love, so far is religion possible. If the teaching of Jesus seems abstract, it is because it is the form into which the whole life and experience of the world were to be taken up. This conquering and transforming of the world of law by the power of religion was not left by Jesus for the future to accomplish. Men sometimes fancy that he saw in God only a weak tenderness that granted its request to every cry. But, in his moment of fiercest agony, he cried, "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." "If it be possible." He felt the terrible might of some necessity in the divine plan, or of it, that might make the granting of his prayer impossible; but he submitted his will to it, because he knew that in it and through it a wise love was working.

Such was the relation of the spirit of filial trust in Jesus to the might of the law by which he felt himself encompassed. Such is the relation of religion to the laws of the universe now. Never did the world of material forces and inexorable law open to the thought of man in such vast complexity and order as to-day. This, however, furnishes no new element to religion. Submission to irresistible force is not in itself religious, even though this force be the manifestation of an order too sublime for our thought or our imagination wholly to grasp. Religion shows itself in a faith by which this world of law is transfigured, by which it is felt to be the expression of a Presence and a Power to which the spirit may trust itself and all things, to which it may trust farther than it can see or comprehend.

What is true of religion is true also of morality. Here, also, the world may seem to have advanced far beyond the simple teaching of Jesus. "Give to him that asketh thee," he said, "and from him that would borrow of thee turn not thou away." This sounds superficial and old-fashioned to many ears to-day. We have to-day the science of political economy,—a science extremely imperfect as yet, indeed, but still developed enough to change many of the forms of helpfulness. This science was not studied in Judea, although Paul anticipated its fundamental principle when he explained, "If a man will not work, neither let him eat." We sometimes think that with this science of political economy there has originated a wholly new kind of charity, and we look back with a certain contempt on the charity that incited to promiscuous almsgiving.

But charity was always the same divine ower that it is to-day. Charity has not changed its nature. It moves a little awkwardly, it is true, among the rules to which it has not become fully wonted; but it is the same divine power which showed itself in the life of Jesus, and the praises of which Paul uttered in words which have never been surpassed. Charity has grown wiser. It has had to adapt itself to new conditions: it has learned more of the real needs of men. All this has not changed its nature. Suppose a charitable man to be giving clothes to some poor people who need not clothes, but bread. When he learns their real need and gives them bread, has his charity changed its nature? His charity was the love of helpfulness working through such channels as seemed best at the moment. Political economy by itself is not charity. It has no moral worth. When it is ani-

mated by the power of love, then it becomes the means of charity.

Thus charity and religion, when once their highest truth has been uttered, remain simple and unchangeable. The world changes, and these elements have to penetrate new sets of facts and new conditions with their power. So religion stands in the presence of the laws of the universe that have revealed themselves in such stupendous majesty in these later years. So charity stands in the presence of the political economy which has become such a controlling element in our thought. Each retains its primitive simplicity in the presence of a world which it is to conquer.

When Columbus raised the cross on this western hemisphere, it was not a new religion which he brought: it was a new world that the old religion claimed as its own. The two commandments in which Jesus summed up the teaching of the law, "Love to God and love to man," remain to-day the final utterances of religion and morality.

When we speak of a final word in regard to anything, do we seem to put a bar in the way of progress? Can the human mind see finality anywhere? We sometimes forget that, without something that is regarded as fixed once for all, there can be no progress. Progress requires not only that there should be successive stages won and held: it also requires that some principle should be reached upon which all future accomplishment can be based. If the law of gravitation were held in doubt, how would the progress of astronomy be checked! Newton, in stating the law of gravitation, uttered a principle within which the science of astronomy could develop indefinitely, beyond which it cannot pass. So the *teaching of Jesus* is the sphere *within which* religion and morality may *develop indefinitely*, but *beyond* which they *cannot pass*. *Love*, divine and human, *is the highest word*,—a word which we are even now hardly beginning to comprehend.—*Prof. C. C. Everett, in the New World.*

To know God, we must have within ourselves something congenial to him. Intellectual learning helps a man not a step nearer toward God, unless conjoined with inward spiritual discipline.— *W. E. Channing.*

*THE GREAT "RELIGIOUS CONGRESS" AT THE WORLD'S FAIR.**

BY E. L. REXFORD, D.D.

It is more than probable that the Exposition to be held at Chicago will overreach any and all combinations of the world's industries known in the history of mankind. It is cause for devout gratitude that the science of humanity has progressed so far as to make such a combination possible. Hitherto the life of the world has been largely fragmentary; and here and there, in certain low types of human intelligence, is found still the idle dream that the greatest interest for man may be secured by individual, tribal, party, or class isolation. It is a dream, however, that is being dissipated and scattered into its impotent phantoms by the multiplying fortunes of those who have consented to labor and dwell together in the bonds of a wide-reaching exchange.

We have learned that no person, no party, no nation, is sufficient unto itself; that interests as well as individuals are weak according to their isolation, that they are strong by their unities. The solitary man is a weak man, practically a useless man, and necessarily a wretched man. In every interest we need relationship. Everything depends on everything. Humanity, by the decisions of our great world-industries, our physical science, our science of language, and, by our mutual dependencies, is one.

And now it is proposed to add to these great affirming unities the approving voice of *Religion*. And why not? If the material wealth of an individual does not reveal its highest meaning till it blossoms out into intellectual and spiritual significance, and so discloses the real spirit of the man, how shall we expect to discover the divinest import of the massed industries of the world so long as we fail to observe what man is *becoming* in all this multitudinous activity? What are the clay feet, the limbs and thighs of iron, and the shoulders of brass in our idol, if all these do not bear the head of gold and the diamond crown of the intellect and the soul?

It is proposed to assemble at this great world-spectacle the representatives of all the known religions of the world, so far as this

*An address delivered before the Beacon Society, Boston.

is possible. It is a conception vast in its significance. It is the crowning thought of this tremendous enterprise; and yet it is one which, at a day not very long past, would not have been entertained. It is not proposed, as I understand it, that any religious party shall be asked to modify or reject any peculiar religious conviction; it is not contemplated that there shall be any conflict, but that these representatives shall assemble in peace and in mutual sympathy and respect.

The project is so great in its significance that it is almost bewildering, while it administers a severe shock to the long prevailing exclusiveness which has characterized the religious thinking of the world,—our own part of it included. No man can review the religious history of the centuries without discovering very early the claim put forth by nearly all parties that they are respectively the peculiar favorites of heaven. The old parties are mutually exclusive of each other. Nearly all are "the chosen people of God"; "God is our God"; "our 'sacred books' are specially and supernaturally inspired"; "we have an infallible revelation"; "ours is the only true religion"; "all other religions are false religions"; "all other worshippers are false worshippers."

In the Mohammedan conquest of Europe, Akbar, reaching the shores of the Atlantic, spurred his horse into the water, exclaiming, "O God! if it were not for this sea, I would go on to the nations of the West, putting to the sword every blaspheming infidel who should dare say that thou hast begotten a son!"

The Koran was a "revelation from heaven" warranting such a judgment. I fear that our Christianity has not been any more fortunate or generous in this respect, as it has been interpreted by the historic churches. The simple teachings of the Prophet of Nazareth that the kingdom of God was *within a man's soul*, that a man could be a disciple of Jesus and a child of God in spirit if he had the right spirit within, whether he belonged to the Jews or the Greeks or to no party whatever,—this teaching was soon forgotten in the early Christian beginnings; and not many years passed before the exclusiveness of the form, the letter, the creed, began to appear, and soon the test of discipleship was transferred from the *right spirit within* to the acceptance of the external, speculative creed. Hence we have in one of the oldest formulas of the Christian Church the statement that "whosoever will be saved, before all things, must *believe*" so and so. In the later centuries we have the great Westminster Assembly formulating the faith of the Church, and the eternal destiny of the soul is made to depend upon the acceptance of one particular religion. The sixtieth question of the Westminster Assembly's "Shorter Catechism"—which sets forth the faith of the Presbyterian Church — is as follows, "Can they who, having never heard the gospel, and so know not Jesus Christ, be saved by following the light of nature or the laws of that religion which they profess?" The answer to this question is an emphatic "No," and the New Testament is quoted as authority on the point. The eighteenth article of the Thirty-nine of the Episcopal Church contains the same statement, and adds to it a censure of those who presume to say that a person may be saved by the laws of his own religion. It is a common sentiment among Christian people that the Bible of the Old and New Testaments contains the only saving revelation that God has ever made to the world. The foreign missionary enterprise for nearly a century has proceeded upon the assumption that the "Pagan" people of the world can be saved only through the acceptance of the Christian religion.

But what shall become of these claims in that Chicago Congress of the world's religions? It is easy enough for a company of theologians, sitting in a library or in the secluded retreats of Westminster, from which the world is shut out, amid dusty and pulseless volumes of the antique, to formulate judgments so hard and so heartless; but to look in the living faces of living and devout men and say these things requires a different kind of nerve. Here will be the representatives of a great variety of faiths, and it may be assumed that all will be sincere. And how will it comport with the gravity and the courtesy of the occasion to have some grave and reverend Christian rise in the council, and say to all the religious foreigners, "The eternal flames are kindled for all persons who do not accept

the Christian religion"? And yet that is precisely the word that ought to be spoken, if the well-known policy of theologic instruction, pursued for centuries past, is to be carried out. But it will not be heard. The "sixtieth question" will not be raised in the Chicago Congress. The eighteenth article of the Thirty-nine will not be repeated. Religious exclusiveness will be subjected to a most severe test in that congress. Generosity of religious sympathy will be vastly stimulated. And who can doubt that it ought to be? Is it not time for *religion* to be uttering a great word of human unity, when all the other oracles of human interest are proclaiming this great sympathetic gospel?

There is one man who is likely to be at Chicago whose known position and practice will enable him to hold an easy and consistent place in that august assembly. I refer to Protap Chunder Mozoomdar of Calcutta, the leader, since Chunder Sen's death, of the Bramo-Somaj, or Theistic Church, of India. His great word is "Theism." The one point where all these various religionists can unite is in the fact that they all believe in and worship *God*. That great name will cover them all, and hence the term "Theism" will be the mantling name broad enough to make the multitudinous assembly one. No other name is broad enough. The term "Christian" suggests the other sects of "Jews," "Mohammedans," "Buddhists," etc. The theistic conception surrounds all classes and suggests no class. Mozoomdar is a declared and acknowledged Theist: he knows in his religious policy no lesser name; and for this reason he will hold one of the easiest seats at this Round Table of the religious chivalry of the world. The only genius which can there speak the word befitting the occasion is the genius of *the Universal*. It ought to be said in that presence that it is not the pagoda, the mosque, the synagogue, the church, or the creed that makes a true worshipper, but, instead, the spirit of an absolute *sincerity*, which worships and serves up to the highest degree of light received,—not the speculative creed that saves, but the spirit that is in a man's life.

The great historic fact should not be concealed at Chicago that religiously the world has been struggling forward through all ages to its present vantage-ground; and a befitting spirit will there report a bond of sympathy extending backward through all time, and uniting with the most enlightened worshipper of to-day all those who have worshipped darkly and have groped blindly in all the ages past. The man who is willing to sever this bond that unites him with the struggling and tragic past forfeits his right to look forward to the radiant and triumphant future.

This Chicago Congress is destined to bring a great revelation to many an exclusive soul. The partial judgments of men, boasting their exclusive "books" and "revelations" and "infallibilities," will jangle sadly out of tune in that assembly. The chosen-people-of-God idea will offer itself with poor grace in an assembly where *all* will feel that they are "chosen."

If I were to place the relative situations and the imperative need of all of these parties before you in one image, I would ask you to call up in your minds the image of the Biblical phrase, "the mountain of the Lord." Let us observe those who have attempted to ascend this holy hill. Observe the great leaders of men in the religious world. There on the mountain-side sits the ancient law-giver of Israel, if you please, looking out over his small dominions of the Hebrews. But you observe that the mountain is still between him and the balance of the world. He has not gone up to the summit, from which outlook he can see all the world of humanity. He represents but a fragment of the race. On another side of the mountain sits Zoroaster, looking out over the diminishing fragment of his discipleship; but the mountain is between him and the balance of mankind. On another side of the same mountain sits Buddha, looking out over his vast dominions as if the spirit of the Eternal Calm were brooding in his soul. He surveys the widest field of any of the great religious founders; but you observe the same fact with him that the mountain is between him and the residue of mankind.

What shall we say of Jesus? He sits, the fairest soul of all, I think, though I do not forget that the light of my own love and veneration falls on him as it does not on any other. He, too, looks out over the endless activities of Christendom, sees there

the best institutions for uplifting the great world; but the same is true of his vision as of others: the mountain of the Lord is between him and the balance of the world. I do not mean in this that the *principles* of Jesus would not apply to humanity everywhere. I simply mean that, historically and geographically, Christianity has not swept over the whole world. Less than one-third of the human world has known that religion.

Here sit the Sons,—the great Sons of God, raised up in the centuries for the guidance of mankind. I do not hesitate to say that Jesus presents the simplest, and therefore the most widely applicable, law of love to God and love to man, expanded from the letter of Moses to the *life* of the Nazarene; but they all sit on their respective *sides* of the Lord's mountain, no one of them seeing from his seat the *whole* of mankind. Christianity *would* see if it had been left where Jesus left it, as the story of *Theism*. Jesus never asked anything for himself as a finality. He saw no moral and spiritual force as terminating with himself. He himself said he could do nothing of himself. He came and lived and taught, and even *died* in his devotion to his purpose, "*that he might bring us to God.*" *Theism* was thus his own great thought. That was the goal. But the Church has declared *him* as a finality, and his religion the only divine channel; and, for this reason, the traditional Christianity is not adequate for the full interpretation of a world congress of religions. The one movement waiting yet to be inaugurated by the disciples of all these leaders is *toward the summit of the mountain.* The remaining steps to be taken will lead to the top. And, standing where the great Father has always stood,—occupying the theistic, and therefore the impartial, place,—this World Congress of religions can proclaim the one great religion of Theism, which reports all men as brethren in all the world, and the great All-Father turning his benignant face in blessing upon their upturned and adoring faces, pronouncing benedictions, not because of books or churches, synagogues, temples, mosques, or shrines or ceremonies, but because of a sincerity which breathes out the entire soul in devotion to the highest Life and Truth and Love it knows.

MRS. MARY CHASE PECKHAM.

Doubtless to a majority of our readers this name will scarcely be a familiar one. Yet to many in New England, and to considerable numbers in other parts of the land where she had lived for longer or shorter periods, or where her printed words, all too few, had found their way, like rare seeds borne on the wind, Mrs. Peckham was well known as one of the gifted women of our generation. When two months ago she died in Ann Arbor, Mich., whither she had come three years before from Providence, R.I., to educate her children, her friends and those who were acquainted with the high qualities of her mind, her character, and her writings, knew that the arrow of the death-angel had found one of its most shining marks.

Mrs. Peckham was a brilliant conversationalist, and an entertaining and able speaker before women's clubs and conventions. America has produced no abler body of women than those who for many years, under the leadership of Mrs. Julia Ward Howe, have been associated together as the "American Association for the Advancement of Women," whose annual meetings ("Women's Congresses" they are popularly called) have been held in nearly all the large cities of this country. In this association Mrs. Peckham had an honored place for many years.

She was as gifted with her pen as in speech, and wrote much both in prose and verse. But she was always distrustful of her own abilities as a writer, and averse to printing. Hence, to the great regret of her friends, she had never made herself as widely known through her pen as her abilities would have justified or as the public desired. We are glad to announce that a volume of her poetry will probably be published during the coming season.

Mrs. Peckham had read widely, observed carefully, thought deeply, felt intensely. Her love of nature was always warm and always alive. Her insight into character was most keen. She had a humor that was as unfailing as it was delightful. Her memory, which seemingly never lost anything, was a simply inexhaustible storehouse of reminiscence, anecdote, and literary treasures, gathered from the best

books of the world. Plato, Marcus Aurelius, Matthew Arnold, Lowell, and Emerson were especially congenial to her, and were ever her loved companions and teachers. But she read nothing slavishly. No matter how great the master, his thought was subjected to the keen scrutiny of her intellectual judgment and her ethical and spiritual insight. Thus her conversation was always singularly fresh, original, and suggestive. And the same characteristics appear in her writings. Hers is always a voice, distinct, clear, her own, never the echo of another. All that she wrote bears the impress of her mind. We do not wonder that whatever she printed quickly attracted attention in literary and thinking circles. It seems to us that nothing except her extreme diffidence in giving to the public the fruit of her genius prevented her from attaining a high place among the poets and prose writers of our age. The following brief sketch of Mrs. Peckham's life and character we copy from an extended article in the *Woman's Journal*, by her long-time friend and fellow-worker in many noble causes, Mrs. Anna Garlin Spencer of Providence:—

Mary Peck was born on Nantucket Island, July 15, 1839, inheriting that fine flavor of originality and independence of character which has distinguished so many natives of that little isle. Removing to Providence with her family, she became a student in the public schools of that city, and graduated from the High School in 1857. She was for eight years a most successful and beloved teacher in these same public schools, remembered to-day by many grateful pupils. In June, 1865, she married Prof. Stephen F. Peckham, a man of most congenial mind and character, and entered upon a union singularly pure and noble in its consecration, and mutually helpful in all personal and social ways. Directly after her marriage Mrs. Peckham accompanied her husband to California, where he had been called to a professorship in the university of that State. Afterwards they lived and labored for the higher education in Maine, Ohio, and Minnesota, and later returned to Providence. Here Mrs. Peckham, her mind and heart enriched and cultivated not only by travel, study, and association with varied human life, but also by the deep experiences of motherhood, soon became a leader in many lines of thought and action. Her interest in the cause of education was strong, and her frequent contributions to the Providence papers showed her richly furnished for the discussion of this most vital question. She was a most valuable member of the Rhode Island Woman Suffrage Association, being clear, well-balanced, and courageous in the counsels of the executive committee, and first to pledge her share of personal sacrifice and labor for every line of work proposed. Her ready pen helped the cause in public meeting and in the daily press, and her voice never failed to swell the demand for justice at the hands of the legislative bodies. Mrs. Peckham is remembered, also, by many women all over the country for her services to the Association for the Advancement of Women, on its education and other committees. Indeed, there was no branch of the movement that is preparing women for full co-operation with men by means of separate study and association among themselves to which she did not lend her aid.

Of her moral nature it must be said that Mrs. Peckham lived habitually on a plane where the only important questions to be answered by her, in regard to any proposition, were: "Is it right? Is it wise?" If the answer to these questions was affirmative, then there was no further concern about the popularity, the social bearing, the selfish interests involved. That what was right and wise *must* be accepted, and so far as possible acted upon, this single-eyed woman felt, and tried to make others feel also. In a world of "fops and toys" how restful and strengthening is such a nature, and how full of moral health is its atmosphere! To her motherly duties Mrs. Peckham brought not only a rare love and self-sacrifice, but her skill as a teacher. And the three children who now mourn her loss have had poured into their lives from her rich nature much of the best and noblest in thought and human experience from their earliest years. She died as she had lived, in the dignified calm of a confidence in the beneficent purpose of God. Her liberality of view never chilled her faith. Her belief in God never lessened her sense of the need of moral reform, and her Unitarian associations never limited her action with those of other faith.

Perhaps nobody is better qualified to speak of Mrs. Peckham than Rev. Thomas R. Slicer, now of Buffalo, N.Y., who was for some years her pastor in Providence. We are glad to be able to print the following from his pen. Writes Mr. Slicer:—

Mrs. Peckham's life, outwardly somewhat uneventful, is like a simple frame about a picture rich with all the beauty of a transcript of nature at its best. For years

she was identified with whatsoever was noblest in the intellectual and philanthropic activities of the city of Providence. The earnest and sincere group of people who have so long in that city battled for liberty and the advancement of women, both in civil rights and in higher education, found always in Mrs. Peckham's clear intelligence and complete sanity of purpose a support and valued counsel. There was nothing in public service which seemed impossible for her to do. There was nothing in private life which did not seem to her gratetul and inviting. She was not only the mother, but the companion of her children, and their dearest friend. The common relationships of life, which are most exacting, asserted in her their divine relationships, and became ideal.

The way in which Mrs. Peckham addressed herself to the subject of the religious life was not the least of her remarkable characteristics. There could not be a mind more free from superstition, or the use of terms after their meaning had evaporated; but this simple candor was associated in her with a reverence for the Eternal Verities which was of the very essence of faith. She had learned that no change of definition could affect the Reality defined. She therefore clung to the Truths of the Universe not as one who clings to a support, but as one who upholds a standard, to rally souls to their best allegiance. Out of this profound conviction came that "ethical passion" which was as real as it was instant. Her faith that "goodness is eternal" is the witness now to those that cannot believe that the temporal is large enough for the mission of such goodness as her life illustrated.

As a writer, Mrs. Peckham had shining qualities. She had a most facile and capable command of a style which gave to all that she allowed to pass from her hand to that of the public a strength and grace combined which are rarely found except in the most practised and virile teachers through the printed page. Her friends may well regret that her native modesty has left incomplete a mass of literary treasure which would infallibly have charmed by its grace of expression as much as it would have inspired by the vigor of its thought. All that she published showed a mastery of the thought side of the subject which prepared the way for its inevitable appeal to the finer sensibilities of the reader. She did good service to the cause of the higher education of her sex, and she made the great sacrifice of removal from associations which she loved that she might educate her son and daughters in a university that had vindicated the cause of coeducation in which she completely believed.

We are glad to say that Prof. Peckham has kindly placed the manuscripts of many of Mrs. Peckham's poems in our hands, with permission to print the following in the *Unitarian*, which we are sure will not only be precious mementoes to those who have known their gifted author, but will quicken the interest of our readers in the volume coming. J. T. S.

A BLADE OF GRASS.

If you could tell me, little blade of grass,
How God has fed you in this barren mould,
And made your life a joy to all that pass,
I'd wiser be than wisest men of old.

Content to grow in this old hovel's shade,
Where wearing toil and pinching hunger are;
And yet He paints with equal care your blade
And tones the sparkle of the farthest star.

If you could tell me why He chose this place
For you to cheer His poor with vernal green,
I'd fathom more of spiritual grace
Than sainted Fénelon or Augustine.

Sometimes I question, in the dark of doubt,
What is the link between your life and mine,
Assured, if I could find *your* being out,
I'd fathom all His infinite design.

Here for a little space on you I tread,
Then in a little while o'er me you creep,
As if to say, "Hush, child, your doubt and dread!
Leave all the rest to God, and go to sleep."

SUNSET.

The children gather at the fence
(The gate swings outward to the west),
And watch the purple hills from whence
The father comes with food and rest.
Their lengthened shadows fall behind,
Their faces glow the while they wait,
To bid him welcome when they find
That father's coming to the gate.

We turn away, when sunset fills
Our valleys with a glory sweet,
And on the green immortal hills
We catch the sound of coming feet.
Our lengthened shadows fall before;
Our faces darken as we wait;
Ah! foolish children, who deplore
The Father's coming at the gate.

BOBOLINK'S REPLY.

If I had a pair of wings,
Little bird, like you,
I'd not stoop to common things,
As you often do,
But make haste to sun myself
In the upper blue.

If I had a song of praise,
I would never wait,
Wasting it for days and days,

Singing to my mate,
But rise up and carol it,
Close to heaven's gate.

"Bobolink," the bird replied,
"If I had a *soul*,
I'd not yield it up to pride
And the world's control;
But for God and humankind
I would keep it whole.

"If I had an angel's wings
Waiting me, like *you*,
I'd not soil with sinful things
Their angelic hue,
But take care to keep them pure,
As the angels do.

"If I had a song to sing
In an angel choir,
Every deed should be a string
For that heavenly lyre,
Till the angels, missing it,
Whispered 'Come up higher.'"

MY BABY.

My little one, whose being sweet
Makes our two married lives complete,
And fills me with an awesome fear,
O Baby-soul! O Baby-heart!
Be still, and tell me what thou art,
And wherefore thou art coming here.

This world and we are too defiled
For such as thee, thou sinless child,
So loving and so innocent.
Art thou from some bright isle afar,
Ensphered in a crystal star
And bounded by a calm content?

Then wherefore art thou seeking so
The burden of our earthly woe,
The garment of our human pain?
To seek and lose and question why;
To love like gods, like clay to die,—
Sure this for thee were little gain!

My child, will not thy little face
Be earnest of forgiving grace
To her whose life thy own controls?
No higher gift his love bestows,
And earth no nobler mission knows,
Than motherhood to deathless souls.

Then come, dear heart! come, little feet!
God make thy pathway very sweet
With lily, rose, and blossom white,
And make the soul He gave thee shine
With glory sacred and divine,
Like that the Christ-child wears in light.

Come, Baby-hands! Come, Baby-lips,
As in some rapt apocalypse,
I see my little angel stand,
Like some white dove the Lord has lent,
With oil and balm of Gilead sent,
To travellers in a weary land!

He views me with his father's eyes,
Full of all loving sympathies;
He puts me at *my* Father's feet,
With spotless hands so late from heaven;
He prays his mother's sins forgiven,
And makes us three in God complete.

THE BLUE SKY.

"A house not made with hands, eternal in the heavens."

Home of my God! I bless the loving hand
That built thy arch so fair, so high, so grand;
Up from my daily toil, my wearing strife,
I gaze, rebuked for all my narrow life,—
Rebuked like Peter, when, betrayed by me,
My injured Lord looks down reproachfully.
And just beyond, removed a little space,
My pitying Father hides His tender face.

Home of my God! I lift my fevered brow,
And almost *feel* the heavenly blessing now,
As when a child I lay amid the grass,
With eyes upraised to see the shadows pass,
And dreamed that, where the sunlight glimmered through,
'Twas God's eye watching all we think or do,
And so, untutored, in my childish way
Would lift my serious eyes, and softly pray.

Home of my God! that blessed day is past:
My womanhood in other paths is cast,—
Too often in the thorns and dust of sin
Where good departs, and evil enters in.
And yet I lift my eyes and dare to pray,
I dare to ask His blessing on my way;
For I was once untempted, undefiled,
And, e'en though sinning, I am still His child.

Home of my God! Blue arch divinely fair,
That spans alike our cursing or our prayer!
The whole earth drops away; I seem to stand
At thy pearl gates, and in thy blessed land;
No strife or curse obscures my vision now;
The thorny crown drops from my aching brow.
My waiting soul the promised "peace" receives;
And Jesus crowns my head with healing leaves.

My Father's house! Ah! come that happy day
When from my soul the flesh shall drop away!
And I shall stand, safe from all storms or calms,
In the dear shelter of my Father's arms.
Roll back, blue sky! Open your door of light!
Another angel comes in robes of white.
Break, yoke of sin! Ye heavy burdens, fall!
My soul leaps up to meet the homeward call.

THE HEART'S EXCUSE.

O my angel, sitting white,
Looking in my Father's face,
Stoop a little from your height,
Listen from your happy place,
Till I tell you what to say
To our blessed Lord to-day.

You who patiently and long,
Have beheld His face for me,
Do you think it very wrong
I should bring a lesser plea
Than repentant prayer, to win
Pard'ning grace and peace within?

Nay, I think your earnest eyes
Scanned too long the Father's brow,
Conning Love's deep mysteries,
Human love to disallow,
Though no heartbreak comes to you
Safe within His happy blue.

Speak! and tell Him all my need,—
How the little child he sent,
All my hungry heart to feed,
Fills me with supreme content!
How they blame the fond excess
Of my mother-tenderness.

"Love," they say, and sigh the while,
"Jealous is the Lord our God.
Let no idol here beguile
All your heart, and tempt His rod;
Love the child not overmuch,
Lest it wither at His touch."

Is it so? Then plead for me.
Tell Him that I love Him more
Since the baby on my knee
Set me down so near His door.
Can *our* loves His glory dim,
Since by love we honor Him?

Tell Him I am not afraid.
His is but the shepherd's rod.
Never He at strife has made
Mother-love and love of God.
Only through the child I know
All His love would fain bestow!

Keep, meanwhile, the pearly gate
Just ajar, that I may see.
This small hand the while I wait
Covers all of heaven for me,
And these fingers hold the keys
Of its sweetest destinies.

EUTHANASY.

If sleep held half the blessedness of Death,
We would not wake when bleak to-morrow morns
Hang haggard on the skirts of yesterdays,
But keep the even pulse, the measured breath;
For so do they whom Death hath coaxed to sleep
(A stern-faced nurse, with fingers strangely soft)
The secret of their bliss in silence keep,
Nor wake to tell it, though we urge them oft.
Spellbound before Eternity's surprise,
Their bodies like enchanted princes lie,
What time their souls renew the Eden quest,
To know like gods, nor fear to be too wise.
The penalty of speech we cannot tell,
Who'd bar their pathway to eternal day.
One word—a look perchance—might break the spell,
The freed soul loves its wings, and dare not stay.

MAGDALEN.

The Sacrament was spread,
The mystic wine was poured,
And to my lips I raised the bread,—
The body of our Lord,—
When to the chancel rail
A sinful woman came,
Whose furrowed features told the tale
Of misery and shame.

Passed I the sacred cup?
Or offered I the bread?
Oh, no! I drew my garments up,
And shrank away instead.

I said, Why should she come
Between my Lord and me?
This woman, filthy and undone,
To break my ecstasy?

O Lord, the hand was *Thine*
That offered her the bread.
I *felt* the tenderness divine,
I *knew* the voice which said,
"Lo! my exceeding grace
Sufficient is for thee";
And, oh! the look upon Thy face
Will never pass from me.

That look of love intense
Outran eternal years.
It marked my sister's penitence,
It counted all her tears.
It seemed to glow and burn,
As if my Lord would prove
My faithless soul that dared to spurn
Where *He* had deigned to *love*.

O Christ! as once of old,
In Simon's banquet hall,
The sinful one her story told,
And was forgiven *all*,
So be my soul as fair,
So be my vows as sweet,
As hers who made her flowing hair
A towel for Thy feet.

No more may I deride
Where Thou hast once forgiven;
Or seek to read with impious pride,
The heraldry of heaven.
Nor first nor last shall be
Where thou dost equal make;
All one in grateful love to Thee,
All brothers for Thy sake.

OUTRE MER.

In an island of the sea,
Like a pearl within a shell,
Once a soul, by God's decree,
Found a home, and loved it well.

There repose eternal palms,
Circling a palace wall;
And the great sea stretched its arms,
Like a giant, round them all.

So God willed him to abide,
Innocent of mortal stain,
Angel-browed and holy-eyed,
With no blight of sin or pain,

Till the human instinct wrought
Knowledge of diviner things;
And the "Unknown God" he sought
Through great nature's whisperings.

First the palms stretched out their hands,
Pointing to the mystic blue;
Then the sea crept up the sands
With a language strange and new.

Argosies of snowy sails
Bore strange crews to distant shores;
But no breeze, no favoring gales,
Brought them back forevermore.

Then deep dread and heavy fears
Seemed to fill the charmed air;
Dimmed his sunny eyes with tears,
Marked his brow with human care.

Passion seared his angel heart;
Strong temptations, dreadful sin,
Lured him by their subtle art,
Flesh without and sense within.

Flesh without, but God above,
For one day the Father smiled;
And in pity sent a dove
To his weary-hearted child.

Close it nestled in his breast,
Folding down its snowy wings;
Then it told of love and rest,
And of deep, immortal things,

Till the soul, with fierce desire,
Tore away its spotted vest;
Learned to worship and aspire,
And attained eternal rest.

O my soul, the lesson scan!
Sure, this island is the world;
And the tempted soul is man,
On the rocks of passion hurled!

Life, thy island, fast recedes,
Washed by death's encroaching sea;
Who will answer all thy needs,
Save the God that calleth thee?

Hold thy Dove, my soul, my soul;
Holy Spirit, stay thy wings,
Nearer, while the billows roll,
Thou shalt teach diviner things.

HERE AND THERE IN MY BIBLE NOTE-BOOK.

II.

Parallel passages in Mark iv. 20 and Luke viii. 15 have often puzzled the synoptists. Mark tells us, in the interpretation of the parable of the sower, that "some brought forth thirty, some sixty, some one hundred fold." Luke substitutes for all this the simple phrase "in patience." By what rational methods could one writer get so far away from another as this, when both agree so closely elsewhere in the parable? Prof. Marshall of Manchester, Eng., thinks he has solved the difficulty. He argues that parts of some of our Gospels were originally written in (Hebrew or) Aramaic, and that apparently capricious variations are to be explained as rival translations of an Aramaic original. That a good reader of Hebrew could not read his Bible twice alike is comparatively certain from the way the Septuagint translation blunders here and there. For example (though perhaps it is our Hebrew that blundered here), in Psalm iv. 2, "How long shall my glory be turned into dishonor? how long will ye love vanity?" is read by the Septuagint, "How long will ye be hard-hearted? Why will ye love vanity?" So in cases without number. To illustrate, the Seventy were in doubt as to whether *isit* should be read "I sit" or "is it."

Now, in Aramaic the figure for 30 is the letter "l," 60 is "s," and 100 is "q"; but *Qesel* or *Kesel* is the word for "patience." We may suppose, then, argues Mr. Marshall, that Mark and Luke had the same Aramaic before them, and one read it as figures and the other as a single word. Mr. Marshall further strengthens his position by showing that Codex B. contained the preposition "in" of Mark but once. Whether we can agree with the views of Mr. Marshall or not, there is evidently a great unexplored field here for the scholarship of the future to delight in.

A. B. Curtis.

Tufts Divinity School.

OUR NEW LITURGY.

WHAT SOME OF US WANT.

"Nobody can write to-day the English of Edward VI. and Queen Elizabeth," I once said to one of our prominent scholars. "Then why not use that?" he replied. Why not, indeed? Some will answer: "Why, the whole sky and earth are changed. There is no more fitness in using King Edward's liturgy in our churches now than there would have been in urging him to restore to use the Ritual of Assurbanipal."

This fancied objection, which is not fictitious, may be taken to mean that we cannot possibly have a Unitarian liturgy, because we have no unity, because we are not one in thought or act or sympathy, not one in idea or aim or method or life. Whether that supposition be true or false time will show. But one thing is plain; that is, that some of us now want either no liturgy at all or one that will show their complete and final departure and separation from all that evangelicals or churchmen deem Christianity, while some of us want a liturgy which shall both evince and avow our essential oneness, not in dogma, but in methods of work, in faith, hope, and sympathy, with

the Church of Christ in all its branches, and our confident expectation that an ever-growing church will yet overtake, take up, appropriate, and vitalize every conviction Unitarians hold dear. Let me say a word for those few who now feel this and believe it as I do.

To this small group for whom I speak Christianity is the one crowning, culminating fact in the light of man on this planet; and of Christianity the one central fact is Christ himself.

When we say that, we do not mean to identify Jesus and Christ. By no means. Many believe in Jesus who do not believe in Christ. Jesus was not Christ,—not when he was born, not when twelve years old, nor yet "when he began to be about thirty years of age." In our view, Christ came when Jesus died, or he then began to come, and he is coming day by day. Jesus, with all his life and word and work on earth, was but the seed; while Christ is the mighty growth God calls forth after setting that seed in Judea's fertile soil. For us to believe in Christ is to believe in a living God; that is, to believe in a living Christianity and a living Christ, in one that is coming, now, continually. We thus believe not so much in a risen as in a rising Lord. We see everything, even the ever-rising ideals of man, to rest on the ceaseless, unslumbering activity of a living God. This forces us to hold a living, an ever-changing creed, each faithful spirit making his own and changing it continually in growing light, so long as he is a living soul. For us, indeed, there is no science, no study, or reasoning that man may trust; and there is no morality, no ethical instinct, or volition, or aspiration, which does not really rest on the spirit, and hide its roots at last in the living God. For us, therefore, worship is all in all as a beginning, a foundation, a method, and an end. It is the root of society, civilization, science, and art.

This is why we want a ritual or liturgy. We want it solely for worship. We want it to express the feelings. We want it to confess, to manifest, and to increase our feeling of dependence or communion, our faith, our hope, our common affection and earnest resolution. We want the service in the church to be chiefly, primarily, a service of worship. We see our people — pastors and people alike — being preached to death, lectured to death. Our preaching is a survival from the time when there were no printing-presses, no libraries, no books. The pulpits had to teach, to argue, to fight. That day is gone by. Our people can now do their own studying. They have marvellous facilities and perfect freedom. Multitudes of magazines now enable intelligent minds and lands freely to interact. With all these helps, thoughts, ideas, convictions, studies develop themselves best in solitude; but the great and common feelings of men reveal and recognize themselves best among men in masses. In the church we feel the preaching to be a failure unless it culminates in one common feeling which makes those hearts beat as one. We go to church seeking that common feeling. We seek communion. We seek sympathy. We go for the revival of convictions that live chiefly as affections. We go to have our faith quickened and our hope brightened by their being reflected from other faith-lit faces. We go that we may feel God's reality as we often cannot when alone. We go to renew our sense of nearness to man as well as to God. We go to renew our youth.

What so wonderfully restores that lost sense of the communion of the spirit as a wave of genuine feeling moving a hundred hearts at once, especially when men together reverently and trustfully look up to God? Music unites men: it makes masses of men recognize their unity. So does worship. True music is but one form of worship. 'Tis a test of the reality of fellowship,— can men sing together, pray together? Dogmas are a curse when their presence makes that concord impossible; but let that concord come, and the worthlessness of the dogma is at once felt.

Do our varying beliefs now forbid our having a ritual that expresses our common feelings? Have we feelings which we share with the whole Church of Christ? Feelings common to all religions, common to all men, are not enough. Those are taken for granted. They are fundamental. But there began at the cross of Christ a campaign for righteousness and truth whose forces are overrunning the world. Those forces, besides the feelings common to all men and all religions, have large hopes, ardent expectations, earnest purposes, and holy

passions that are peculiar to Christians. You may deny it. You may not see it. You may insist on defining your brother's words for him. You may believe that you know what he means by his words better than he knows himself. But the fact remains that every branch of the Church of Christ is felt and feels itself to be coming short of its high duty and ideal in so far as it is not now calling all men to an earnest, eager campaign for righteousness, holiness, and unselfish love. The demand is that this love shall be so earnest as at times to draw blood. Love may be praised and sought as an enjoyment. They lose their life who thus seek it. Love cannot be selfish: it cannot be solitary. It is not real till it becomes self-sacrifice and makes the sign of the cross. There is much cant in the name of Christ. There is much still sentiment which deems itself love. But to-day intelligent Christians of all sects know that the word "Christ" stands not only for great hopes, a profound faith, a sweet peace, and a surrendered life, but for a service to men such as cannot be had without real self-sacrifice.

How many of us can now familiarly use the word "Christ" with that sense recognized to-day by all the foremost spirits of the world?

And how many of us can use, to express our hope and faith, the time-tried prayers common to the whole Church of Christ? Why must we persist in our narrowness while boasting of our breadth? Why must we continue to read Hebrew Psalms and to throw overboard the equally grand hymns and prayers of Hilary and Chrysostom? The conflicts of liberalism have left us all more or less crippled and scarred and wounded. That war is ended. Our immediate duty now is to succor the wounded and to bury the dead. Dead are many dogmas, those on which men divide. Let them be mentioned no more. Sorely wounded are our devout habits and our custom of sympathetic, trustful interpretation of the words of our fellow-men. These need our nursing. The question of our liturgy or of our common public worship is thus really a question as to our denominational spiritual vitality. Have we now a true denominational consciousness? Have we now any real creative or constructive power? Individuals have: we have always been rich in individual genius. But have we, has any section of our many bulwarked Zion, such vision, such sympathy, such an instinct of spiritual leadership, and such constructive genius that it can now receive and respond to God's inspiration, and catch the outline of the new Church he is building in our land?

Certainly, it will be a church which will not fling away the most earnest words of aspiration, the profound prayers and lofty hymns uttered by the most gifted and eminent servants of Christ, during nineteen centuries. They are all precious and inspired words breathed out for our edification.

Ought we to use the ritual of the Church of England?

This question I shall endeavor to answer in my next article.

HENRY C. BADGER.

Cambridge, Mass.

OUR ANNIVERSARIES.

In the May number of the *Unitarian* we were only able to hint at the rich programme of meetings, conferences, sermons, receptions, collations, and festivals prepared for those delegates, ministers, and friends who attend the Boston anniversary exercises. This month we are able, just before going to press, to give our readers a rapid summary of the week's exhilarating experiences, while they are yet fresh in memory.

Early on Monday morning, May 23, the first arrivals hurried across the jumble of human, equine, and electric locomotion that constantly jostles before one of the busiest and noisiest of modern bargain marts, and entered the immediately opposite gates, forbidding gates of heavy iron bars, painted black, but opening into the most sacred sanctuary of American Unitarianism,—King's Chapel. Here on the spot where James Freeman preached to the first Unitarian congregation in America the opening services of Anniversary Week were begun, Rev. H. N. Brown leading the devotional meeting. Following this service was a scene of the most thoroughly democratic good fellowship. The spacious rooms of the American Unitarian Association were crowded for an hour with the brightest-faced set of min-

isterial brethren that ever rejoiced in the truth, eager that every brother present by hearty hand-shake and cheering word should share in the general good will. From the greatest to the least, from Hargett to Green, the current ran. Though the imperturbable Dr. Peabody was met by the vivacious Walkley, though Chadwick came face to face with Tunis, Savage with Jenks, though Brooke looked down upon Kitashima, and Bygrave found himself under the shoulder of Dr. Hale, there was no break anywhere in the splendid rush of fraternal good cheer.

Then followed the annual meeting of the Ministerial Union in Channing Hall, and the smiling faces were sobered into serious thought while the critic-poet, Chadwick, delivered his review of "Fifty Years since Channing." It proved to be the chief event of the week, surprising even Chadwick's most intimate friends and followers by the marvellous insight shown in the various fields of intellectual progress, which were carefully examined and compared, and all with such inimitable flow of graceful words that the profoundest thoughts stood out as in a glow of light. This essay is to be made the leading feature of the July *Unitarian*, where it will appear in full.

On Monday afternoon representative Unitarian women filled the Church of the Disciples at the second annual meeting of the National Alliance. The new president, Mrs. Dix, presided admirably; and the speakers included Mrs. Julia Ward Howe, Mrs. Anna W. Longstreth, and Mrs. Anne B. Richardson.

A reception tendered in the name of the Boston Association of Ministers by Dr. E. E. Hale and Rev. M. J. Savage to all visiting ministers was very largely attended. It was held in the convenient parlors of the South Congregational church, and, besides being a social occasion, was made intellectually fruitful by a paper from Rev. A. S. Garver on "The Dangers of Success," which drew out some admirable talk.

The Bureau of Unity Clubs which held its annual meeting in the evening we report under Unity Club department.

The most important denominational meeting of the week was, of course, the annual gathering of delegates to the business meeting of the American Unitarian Association held in Tremont Temple. There was an unusually large attendance, floor and galleries being well filled morning, afternoon, and evening.

Secretary Reynolds's report is such an admirable digest of the whole denominational field of work and demand that we print it in full. The tone of the report is certainly grave; but the situation compels a most serious consideration, the simple fact being that the new demands for extension of our special liberal work—both in supplying literature, missionaries, and churches—are increasing tenfold, while the supply of funds, in the shape of contributions from the already established societies, is inadequate to support even the existing operations. Mr. Reynolds's plea is that the present constituency of the American Unitarian Association has abundant resources from which to supply the needed support, if the churches and individuals only fully realized the unsurpassed opportunity before us; and no doubt he is right. But who will arise, a flame of spiritual power, to convert a hundred thousand dollars of Unitarian investments now shamefully content with a material interest at four per cent., and apply it to this fresh investment, where the interest shall be sixty, and one hundred, and some five hundred per cent., payable in that currency which is eternally at par,—the currency of human souls set free from sin, and mint marked with the impress of the higher life? We wait the man.

The election of officers met with very little interest this year, and the names proposed by the nominating committee were accepted without alteration, namely:—

President, Hon. George S. Hale, Boston. Vice-presidents, Hon. George William Curtis, Staten Island, N.Y.; George O. Shattuck, Boston. Secretary, Rev. Grindall Reynolds, Concord. Assistant secretary, George W. Fox, Boston. Treasurer, Arthur Lincoln, Boston. Directors for three years, Mrs. Mary Hemenway, Boston; Rev. George Batchelor, Lowell; Arthur T. Lyman, Boston; Thomas Gaffield, Boston; Edward W. Clark, Germantown, Pa; Rev. W. W. Fenn, Chicago, Ill.

Addresses by Mr. Arthur Lyman and Rev. C. G. Ames followed.

At the afternoon session Mrs. Anna W. Longstreth, Rev. J. L. Marsh, and Rev. Thomas Van Ness spoke.

In the evening, before a crowded house, the president, Hon. George S. Hale, gave an address, and was followed by Rev. John Cuckson, Dr. Herford's successor to the pastorate of Arlington Street Church, and Rev. W. W. Fenn of Chicago.

Evidently nothing was more appreciated by the many ministers attending the Anniversaries than the Berry Street Conference, which is designed for the perfectly friendly and confidential interchange of wisdom and experience. This Conference (of Ministers only) assembled on Wednesday morning in the vestry of Arlington Street Church, which was overcrowded. The ushers seemed to find a little difficulty in recognizing as ministers the half a dozen women who claimed admission. Dr. Hale was at his best in a paper in which he traced the history of the Unitarian Church of America, and pointed out the pressing duties of the hour. A strong discussion followed. Dr. Babbidge, the only Unitarian minister now living who was settled for life by the town in which he still resides, was present. He was settled fifty-nine years ago.

The rest of Wednesday was taken up by various meetings, all of special interest and value. The Lend a Hand Clubs, the National Guild Alliance, the Children's Mission, the Young Men's Christian Union, all held well attended anniversary exercises.

Thursday brought the annual convention sermon, preached this year at South Congregational Church by Rev. B. M. Fullerton of Waltham, who delivered a very impressive discourse. Dr. Hale undertook to give a renewed interest in this event of Anniversary Week, and restore it to something of its old time prestige; and he certainly in the main succeeded. In the afternoon the Sunday School Society held what is always one of the most popular meetings in King's Chapel. The speakers, Mrs. Anna Garlin Spencer, Rev. John Cuckson, Rev. T. Van Ness, Rev. T. R. Slicer, and Rev. W. W. Fenn, secured a lively interest; but no very striking lines of thought were evolved. Then came the annual Thursday evening Festival, which is the occasion for relaxation and joviality. Music Hall presented a most attractive appearance, roof and galleries draped in festoons of the national colors. Palms and evergreens lined the platform, mingled with a splendid display of hydrangeas. In order to increase facilities for sociability, no tables were set; but we doubt if the ministerial guests fully appreciated the additional opportunity, which involved a long series of perilous excursions for refreshments. Archibald M. Howe presided, and extended a hearty welcome to the clergy and their wives, to which Dr. E. E. Hale humorously responded.

Hon. Horace Davis, Mrs. C. G. Ames, Mrs. Mary A. Livermore, Rev. John Snyder, Rev. John Cuckson, and Rev. Thomas R. Slicer were the other speakers. Mrs. Ames drew a rather novel picture of the luxury and favors which surround the minister's wife; but we are inclined to think the exceptional abilities, as well as the exceptional circumstances of Mrs. Ames, lend a somewhat roseate tint to those innumerable tests of tact, of patience, of energy, of moral courage, and of actual physical endurance, which are a routine part of the life of a great majority of ministers' wives. There was, however, no louder applause accorded to any sentiment expressed by any speaker than when Mrs. Ames declared that "the brotherhood of man must be brought about through the sisterhood of woman." Some splendid ideals for Unitarian attainment were eloquently set forth by nearly all the speakers, and the meeting closed with great enthusiasm.

We have not had time to speak of the beautiful devotional services held every morning in King's Chapel, nor of many other meetings of great interest.

The general effect of the week has certainly been to raise the sense of what we are here for, to a higher plane, to strengthen the feeling of comradeship which gives organic union to our individual efforts, to quicken both sight and hearing in their susceptibility to the spiritual needs of the people about us, and, most of all, to encourage us to seek no rest from our efforts, but in good heart and earnest faith to keep on marching toward the morning light.

"Fifty Years since Channing," a comprehensive summary of the political, social, philosophic, scientific, and religious progress of the last half-century, by John W. Chadwick, will be the special feature of the *Unitarian* for July.

REPORT OF THE DIRECTORS OF THE A. U. A.

To the Members of the American Unitarian Association:—

It is now fifty years since Dr. Channing died. The great impulse which he gave, perhaps unwillingly, to the formation of a liberal religious body having its own distinct organization, had then largely expended its force. Possibly two hundred churches in New England, for the most part closely hugging the Atlantic coast, had accepted the Unitarian name. With few exceptions they were the old Pilgrim and Puritan churches. For more than a century they had meditated, with an earnestness of which few are capable, upon the deep problems of the soul and life. For at least three-quarters of a century they had been engaged in doctrinal controversies, which were always grave and stern, often bitter, and which sometimes rent asunder the churches. So they had been weaned from the dogmas of John Calvin, and were ready, when the hour struck, gladly to accept a gospel which looked to them to be more free, more kindly, and more rational. A thin line of churches, mostly of New England origin, stretched westward through New York State to the Great Lakes and the Mississippi. Another thin line, passing through the great cities of the Middle and Southern States, reached both the Father of Waters and the Gulf at New Orleans. So Channing lived to see the harvest of the seed of the liberal faith which he himself had sown.

Then, certainly, there was a period of comparative inaction, when few outward results were achieved, or perhaps attempted. No one can carefully study the record from 1842 to 1865, and doubt this. The two hundred and fifty churches, which between 1825 and 1842 had so quickly taken their places in the liberal ranks, in the next twenty-three years hardly made a perceptible addition to their number. The unseen work did not, indeed, cease. All through these quiet years the leaven was working. The theological climate softened; and in all pulpits preaching burst the bonds of dogma, and was filled with a sweeter and diviner life. And for ourselves, also, it was, no doubt, a time of true preparation. Many questions were discussed, many intellectual differences were settled; we were getting ready to present a more united front. Nevertheless, to the outward eye the twenty-three years after the departure of our first great prophet were years of inaction and restricted growth.

In the year 1865, a year forever memorable as the time when the greatest civil war ever waged came to a prosperous conclusion, American Unitarianism received its second great impulse. Then Dr. Bellows, who may well be called the prophet of our age of organization, in whom were blended the inspiration of the orator and the wisdom of the diplomatist, came to the front. He pleaded for more union, more liberality, and more work. He captivated the imagination and convinced the reason of our people. Those who were not on the field of action at that time can have no conception of the vast change which was then wrought in our religious body. Even to those who took part the former denominational conditions seem now far-off and unreal. From a religious body having hardly more cohesion than a sand-heap, we are slowly but surely changing into an army of freemen, knit together by common interest in the same high ends, and by common efforts to achieve them. On the ecclesiastical field we are to prove—what has already been done on the political field—that "Liberty *and* Union" may be, and should be, "one and inseparable."

What has this great fresh impulse accomplished? What has it created? What has it increased and strengthened? Look at the social side. It brought into existence what seems now a denominational necessity, the National Conference, whose far-reaching influence as an inspiration it would be difficult to overestimate. The local conferences, too,—that have bound together neighboring churches by so many friendly ties, that have done so much to quicken spiritual life and to increase missionary activity,—without this fresh impulse could never have been. Unitarian clubs, whether of the parish or the district, which have brought our men to face the great social and moral questions, which are bringing parish problems under intelligent discussion, these certainly would never have come into existence, had it not been for the new faith and earnestness which took possession of our body at the close of the Civil War.

So much for the social and spiritual side of this great awakening. Turn now to the practical enterprises which it made possible. Our denominational building, to whose necessity and usefulness each year

gives added demonstration, is in truth its child. Within a few years the endowment of Cambridge Divinity School has been increased by one hundred and thirty thousand dollars of Unitarian money; and before the twelve months upon which we have entered shall close we may hope that the subscription of one hundred and fifty thousand dollars for Meadville will be completed, and the proceeds placed in her treasury. The Church Building Loan Fund, by whose aid so many new societies have been able to erect suitable places of worship, and so to put themselves on a firm foundation, has reached one hundred thousand dollars. None of these great undertakings would have been possible in the years—not perhaps of real inaction, but certainly of inward brooding rather than denominational activity—which preceded 1865.

What effect has this awakening had on the work which is transacted through our ordinary channels? The most striking. Look at our tract distribution. Thirty-six or seven years ago—that is, midway between 1842 and 1865—the distribution of five thousand tracts was held to be a cause for great congratulation. Now the Association, which is only the larger source of supply among many smaller ones, scatters not less than sixty times that number. Consider what an impetus has been given to the work of church extension. In the former period not one society a year was added to our list, while in the latter period more new societies have been organized in single years than in the whole preceding period; and undoubtedly, when the next Year Book is printed, instead of the two hundred and sixty parishes of 1865, it will have to record at least four hundred and sixty. Nor should we forget the new branches of effort and work. For many years it was a source of real regret that, while other religious bodies were doing their part for the civilization of the North American Indian, we were doing nothing. That reproach has been taken away. The Montana School has a high place among its peers, and is doing a thoroughly useful work for the promotion of general intelligence and of knowledge of the arts of civilization in the tribe for which it is laboring. The Japan Mission, whose value at the outset many honestly distrusted, has steadily grown into the confidence of our people. From the beginning it exercised a pretty wide and wholesome influence over the thoughtful portion of that distant race. Latterly it has tended more and more to grow in organized ways; and the time does not seem far off when the Japanese will have Unitarian churches of their own, presided over by ministers of their own nationality, and largely, if not wholly, supported by their own means. Thus, look upon the last twenty-seven years of our history from what point you will, you will find them to have been years full of hope and cheer, full of activity, and full, too, of ever-increasing growth. Whoever shall hereafter write the story of Unitarianism in America will pause long on this period. If in Dr. Channing and his contemporaries he sees great sources of spiritual life, not less surely will he see that Dr. Bellows and those who wrought with him were the influences which transformed that spiritual life into practical power.

We turn from this brief survey of the past to face the facts of the present, and to understand what its work and duties are. What responsibility does the past place upon us? What capacity does the present find in us to fulfil that responsibility? The past has prepared for us a very great and noble spiritual opportunity,—the greatest and noblest which has ever come to our body. We do not wish to indulge in exaggerated estimates either of our place or power. When another decade shall have slipped away, it is not probable, perhaps it is not desirable, that we should emulate either in number of churches or in number of people many of the great religious bodies. Very likely in the comparison we shall still be but "a feeble folk." We are not looking at the subject at all in that way.

Nobody can question that the last half of the nineteenth century has been, and is, a time of spiritual upheaval. This is the one patent fact. No doctrine so venerable but its foundations must be considered afresh. No historical fact is so well established that it is not subject to revision. So what seemed fifty years ago to be solid and immovable is in flux and drifting. The results on human life are just as patent. Many have given up religion: they have lost old convictions, and have not won new ones. Many more who hold on to what they have once accepted recognize with dread that their book of faith must suffer emendation, and hardly dare to ask how much which seems tender and sacred must be blotted out. We all see that this is not a healthy condition. It is not good that man, made

in the image of God, should be without religious trust or hope. It is not good either that man, who is the offspring of the power that makes for righteousness, should distrust the truth, or believe that anything worthy can be blasted by its most searching rays. Here is our opportunity. We are a body which faces the future. We have faith that we can go forward, accept every fresh revelation of the natural world, and every new unfolding of the spiritual experience, and hold fast to religion, and hold fast to an ever-purifying Christianity. If, then, we are true to ourselves and true to our mission, there are two things which we can hope largely to achieve: we can gather in the wanderers from the old folds (and they are many), give them a rational faith for the one which they have discarded, and bring them again into church relations which shall cultivate their moral and spiritual life without casting dishonor on the intellect or enforcing its silence. We can, too, help those who will never be of us, who by their very constitution look at the great verities of life with different eyes from our own or at a different angle. If we generously take into our souls the revelations both of nature and of spirit, equally the word of the past and the prophecy of the future, then we shall at least show them that it is safe to follow where truth and reason lead, that religion, pure and undefiled, is not the child of ignorance, and that it does not put the intellect in bonds or spread a veil before it to hide the facts of the universe.

By what practical methods may we hope to take advantage of the present opportunity? How seek to reach the minds and hearts which are now unusually open to fresh utterances, which indeed are craving some explanation of the universe and of the relations of man to its great source which shall seem to be at once humane and consistent with the facts of life? Let us say, both by the old and the new method, The word of the fathers was "leaven." They were seeking all the time "to leaven the lump." They did not mean by this to build up a great ecclesiastical organization, based upon a body of new and more rational dogmas. Many of them hardly cared to build up any separate organization, great or small. That any came into existence was not of their wish, but of that law which brings such instruments into being when they are needed. What they meant was to distribute far and wide the truth, especially through the printed page, that it might quietly reach men's minds, and slowly but surely modify convictions. This was not necessarily to make Unitarians, but to make men's thinking everywhere more reasonable and more agreeable to the natural law of kindness and equity. We need just as much to-day to employ the old method, and we need to employ it far more thoroughly than our fathers did. Fifty years ago the Association sent out possibly three thousand tracts. Not one in ten ever went beyond a radius of one hundred miles from the place in which we are gathered. Last year the Association distributed three hundred thousand tracts. To say that these were read by one million people probably states the whole truth. And outside are nearly seventy millions of people who know little or nothing of views which we hold to be of inexpressible value. What we could desire to do this very year would be so to enlarge our funds, and so to perfect our machinery for distribution, that we should send our best tracts into every household in the land. That this would not largely create nominal Unitarians is not of first importance, so be that it puts at the core of human lives pure, reasonable, and helpful thoughts about God and his children, about this world and its duties, and about the next world and its hopes. Nor can we say that there is no demand for our word, when last week one single mail brought to your secretary's desk fifty-four applications from theological students and ministers for copies of Dr. Channing's works. In this connection we must allude to the discontinuance of the *Unitarian Review*, so long under the faithful care of Rev. Joseph H. Allen, D.D. It was felt that an entirely unsectarian review was needed, and one has been established under the title of the *New World*. The broad and undogmatic character of this magazine, as well as its great theological and literary merits, ought certainly to recommend it to our people.

Equally we need to use the new method, —the method of church extension. One of our superintendents writes, "There is not a town or city of ten thousand inhabitants in any part of the country where a liberal church might not be established." "This," he adds, "I know is a threadbare statement; but, as all such statements are likely to be, it is true." The Association would gladly start fifty new parishes in fifty such towns

this very year, if only it had the men and the money. It would do this, not from any vain pride in mere enlargement of statistics, though all bodies organized for work may rightly be glad of any really good achievement. It would do it rather because in all such places there are men and women who need a liberal church, even if they do not wish it,—men and women who have grown away from, if they have not outgrown, other forms of faith; men and women who require some influence in their lives which shall reveal to the soul something other and higher than the glory of this outer world and its gifts. Again, the Association would undertake such work, not because it is easy. It is not easy. Under the best of circumstances a new society can be gathered, housed, and confirmed in vigor only by years of wise and arduous effort. But it is work somebody must do if the moral and spiritual power of our people is to keep pace with their material prosperity. And certainly some part of it comes to the door of our Unitarian people to be done.

We come to the most important question of all,—What capacity has the Association to keep pace with the ever-increasing opportunity? Absolutely none. In its anxiety to do the good work which its constituents have desired to have done, in its own deep sense of the value of an ever wider diffusion of the truth for which our body stands, in its fervent sympathy for the bands of believers, East and West, who have craved a more attractive administration of the truth, the Association has gone to the utmost limit of the resources intrusted to it. In the future it ought not to take one new burden upon its shoulders. Nay, unless the churches can increase their gifts, all our appropriations must be reduced, many valuable enterprises must be abandoned, many more crippled from insufficient support, and all new work accepted with reluctance. Your directors make this distinct statement of the financial position because they feel that their constituents should know the exact truth. They feel, too, that, when our parishes and our people really appreciate our need and the peril which threatens our work, they will see to it that the means are furnished to carry forward the policy which has already produced such gratifying results, and which promises a future harvest still richer.

What does the Association need? More money. It received fifty thousand dollars this year. It ought to have had eighty thousand—better yet, one hundred thousand—dollars. No one can doubt the ability of our rich and prosperous body to give far more than this if it was deeply moved so to do. The question is how to reach the churches and how to reach the individuals. Let us analyze this matter of church gifts. We have, in round numbers, four hundred and fifty parishes. Of these, one year with another, one-half make some kind of a contribution. The other half, say two hundred and twenty-five churches, make absolutely no gift. As a rule, these are not our strong churches. Nevertheless, they could all do something. If they could feel the duty and make a vigorous effort, an addition of ten or fifteen thousand dollars would at once be made to our resources. Then, of the two hundred and twenty-five societies that do give, not one-quarter of them conduct their contributions on business principles. The notice of such a contribution is read with little or no comment. The box goes round, and the scanty results are forwarded. Does any one doubt that, if the methods pursued in some parishes were pursued in all, the gift would often be doubled, and sometimes be tenfold as great? No doubt this application of business principles would add another ten to fifteen thousand to the sum total. One word more,—the benefit that would come from prompter giving. January 1 ended three-quarters of the financial year, and one-quarter of the year's gift had been paid in. The missionaries out on distant fields, the feeble churches that depended on our aid, the workman who printed our tracts could not wait nine or twelve months. So our treasurer must even borrow. It would be a vast relief if all could give earlier. It would be some relief if we knew when they would give and what. Your directors feel that it would be sad indeed, and inglorious, if we should neglect the noble opportunity of influence which the faithfulness of the fathers and the intellectual tendencies of our age have alike prepared for us. They would beseech their constituents to take counsel and decide how the requisite means can be obtained to maintain and carry forward a good work.

The Association needs more missionary preachers. We place the stress on the word *missionary*. The graduates of our theological schools, together with those who come to us from other religious bodies, furnish us with nearly, if not quite, all the minis-

ters which our old and self-supporting parishes require; and, if these were all we had to care for, we might easily leave the matter of ministerial supply to the action of the great law of demand. But we have other societies,—those which have grown feeble by the emigration of their young people, and those which are in the weakness and immaturity of the formative state. These, even with the aid we render, can pay only a slender salary. It is impossible, therefore, that men in mid-life, with families to support, should take these posts. What we require is young men, filled with the missionary spirit, who are willing to give their first strong years to the care of these wasted places, or, better yet, ready to go out to new posts, and build them up to strength and themselves to an influence which it is impossible to gain in older fields of labor. No religious body can grow and prosper which has not at command such as these.

Most of all we need a fresh awakening. Ministers and laymen alike need to feel, as we do not feel, that we are our brother's keeper, that we have a solemn part of the world's work to do, that we cannot perform it unless we have more faith, more consecration, and, we may add, more of zeal and life. How shall this fresh awakening come? Who shall be the prophet of this new era of church planting and church extending? One recalls with wonder that little emaciated figure, with its spiritual face and low, impressive tones, which for thirty years stood in the old Federal Street pulpit, and, with more than a prophet's fervor, pleaded for the freedom of the human soul and the dignity of human nature. But, aided by kindred minds, he stamped his message on a whole generation of noble men and women. No doubt the thoughts and striving of many minds had been preparing the way, until the hour came. But with the hour the man. Most of us can recollect that tall, graceful form, swaying to and fro with the breath of his own eloquence, which came to us when we were sinking into a very slough of individualism, and took us out of it, and built us up into the strength and freedom of a well-knit and growing organism. It was a wonderful thing to do, though many strong hands helped. We are thankful for the prophet of the spirit, and we are thankful for the prophet of organization. The memory of what they did, now that they have passed on, is full of inspiration. But do we not need to-day another prophet, with a yet more robust personality and stern and rugged speech, to compel us to use our spiritual light and our untrammelled union for a better service of God and man?

In behalf of the Directors,
GRINDALL REYNOLDS, *Sec'y.*

IT WAS SAID

AT THE ANNIVERSARY MEETINGS:

That one would need wings to attend all the meetings of Anniversary Week, and that, if used for that purpose, one would deserve to *keep* them afterward.

That the battle of the texts is over, but not the battle with untruth, wickedness, and wrong.

That our intellectual standing ground has been won, but that we have yet to show how grandly the religious life can flourish within the new conditions and aided by the new resources.

That we should make no compromise with things outgrown.

That it is for us to reconcile the rights of the free mind with the claims of the devout heart.

That our business is to organize liberty.

That not all the ghosts of dead German philosophies go to Oxford: some are reserved for cis-Atlantic walks.

That Science is a good Unitarian, its oneness of the world reflecting the oneness of the eternal spirit of God.

That the long way man has already come is a good promise of the way that he shall yet go till he comes into his own under the eternal stars.

That selfish motives find their way even into respectable Unitarian families, and make a most excellent field for home missionary labors.

That the salvation of your soul is less important than the education which will enable your soul to save you.

A DELEGATE'S REPORT.

To the Members of the Church of ——.

Dear Friends,—As I was appointed your delegate to the annual meeting of the American Unitarian Association, and as I am almost immediately to be absent in Europe for some months, I feel as though it might be well for you, and tolerably safe for me, if I made some remarks in writing.

I reached Boston only in time to be rather late for the opening exercises. Many were with me, however, much as it is at home of a Sunday morning. I was warm with hurrying, and took a seat near the door. After fanning myself awhile with a printed circular, my eye was suddenly arrested by the name of our own society. I found I was looking at the treasurer's statement of contributions received from the churches. The amount opposite ours was rather a disappointment to me. It seemed to suggest with brutal directness that ours was a remarkably insignificant sort of a place. I recollected, however, the reason, as you will all recall,—the new hymn books for the choir had made us feel we had to economize at the time we took up our collection. Last year the Sunday-school service books had to be rebound, I believe. And there is necessarily some such unexpected expense every year, so that the amount opposite our name looks less than it otherwise would.

About the time I reached this alleviating conclusion I was cool enough to pay some attention to what was going on, though I almost immediately regretted it; for a stout, bald-headed, elderly gentleman with a heavy, commanding voice was sledge-hammering the parishes in a way that made me exceedingly indignant and consequently hot again.

It was our parish he seemed to be hitting more than any. He seemed to know what we had done, how we did it, and exactly how much we ought to do. He said the way we did now wasn't business. He said we paid our subscription on the last month of the year, and that it was impossible for the missionaries to get eleven months' credit. He said, when we did at last make up our minds to take up an American Unitarian Association subscription, we did it in the worst way we could,—passed round the box some quiet Sunday when half our wealthiest people were not at church, and never spoke of it again. He said those that did give gave only half, or even a tenth, of what they ought. He said it made the directors feel sad. He said about everything was holding out its hands, waiting for us to take hold, fifty young men on one day asking for copies of Channing's Works, fifty large towns asking for Unitarian churches, theological students asking for aid, the Southern States asking for missionaries, the Montana School, the Japan Mission, etc., all asking us to take hold. But, he said the way we were giving just meant putting a stop to everything, all enterprises must be crippled or abandoned.

He put it just as if it were every bit our fault, and I was ready to get right up and "sass back" when I caught sight of our own dear pastor standing by a side window looking very pale, but such a saint, I couldn't speak my mind, not as my mind was then, before him. So I sat still. I was glad I did, for up got a strong, wiry man. He looked rough, but he was just full of genuine sweetness. They said he was the new man at James Freeman Clarke's church. He knew how to talk, and his ideas were fine; they were my own, exactly. He made a splendid statement of the glorious self-sacrificing cause in which our Unitarian churches are all united. It sounded good to hear the applause, and then he said it was most encouraging to see how much the churches gave,—$50,000 to the general objects of the American Unitarian Association. $50,000,—that is certainly a handsome sum. I think, if he had left it there, the general effect would have been better; but the speaker told us that this sum was made up of individual contributions, and really meant $2 each or only $1 apiece, if everybody gave. The individualizing of the amount in this way, I fear, belittled the previous effect; for really a dollar or even two from each church member can hardly be considered an extravagant generosity when one hears on all sides of the unequalled opportunity now presented to Unitarianism of leading every sect in Christendom toward the glorious freedom of the truth, and quickening in the world a

new religious life founded upon simple reason and homelike love.

Now I come to put this down in words, I feel even less satisfied than I did. The question is, How far can a man feel justified in bragging about Unitarianism on the strength of an annual contribution of $1 a year? However, I would not, of course, suggest any variation in the time-honored methods of our own parish, to which we are all so attached, particularly any financial variation. As your appointed delegate, I only report. Dear old Deacon B. is a prudent, careful, safe treasurer, who would never be rash in anything; and, of course, the first suggestion of any radical change, such as would give us a different place on the American Unitarian Association treasurer's annual report, should come from him.

I must conclude by hoping that next year you will appoint a less susceptible representative. Still I am,

Your only-desiring-the-best

DELEGATE.

UNION IN THE WEST.

It will be gratifying to our readers to learn that action was taken by the Western Unitarian Conference at its recent meeting in Chicago which will probably result in bringing back into the conference the churches which were alienated by the Cincinnati action of 1886, thus restoring union in our Western ranks.

That which alienated so many of our churches and workers was not any declarations made in 1886 as to breadth of fellowship or distrust of creeds,—on these points we were all one,—but it was the refusal of the conference to declare that it had any aim or purpose of work beyond that which was ethical. A majority of the oldest and strongest churches of the West said: "Of course we cannot be too strongly committed to the promotion of ethics, but ethics is not all we stand for: we are churches, we are believers in God, we are organized for purposes of worship. Our statement of aim must recognize this, also, if we are to be honest." It was here the division arose.

Six years have passed. Many clouds of misunderstanding have arisen, as was inevitable; but we have never for a moment given up the hope and the faith that eventually the clouds would disperse, that sooner or later the reasonableness and justice of the position taken by the alienated Unitarian churches of the West would be generally seen and recognized by the majority of the Western Conference itself, and therefore that the conference would ultimately be willing and glad to give it such recognition as would bring back the alienated churches. This is what has now happened, and in a way, we are glad to say, which involves not only no dishonor, but the least possible of humiliation on either side.

The new basis of union which has just been adopted at Chicago is not essentially different from that proposed by the committee of the American Unitarian Association who went to Chicago to confer with the Western Conference directors in 1887, or that suggested by Rev. Enoch Powell and the Kansas Conference at about the same time, or those urged at Cincinnati, except that this new basis takes a less objectionable form than either of the others, and a form better calculated to prevent misunderstandings as to the real object aimed at by those presenting it.

The new basis was prepared by Mr. Sunderland of Ann Arbor, with the concurrence and aid of Mr. Milsted of Chicago. It was presented to the conference, and strongly advocated by Mr. Crothers of St. Paul and Mr. Fenn of Chicago. The board of directors of the conference considered it fully and carefully in a long session of two hours and a half, and then voted, eight to six, to recommend it to the conference. It was earnestly and thoroughly discussed in two sessions of the conference, and finally adopted by a vote of forty-two to twenty-seven. Various amendments were offered and discussed, but of these it is not necessary to speak. It ought to be said in fairness to all that the leaders in the Cincinnati action generally opposed the measure, while members of the conference who were only slightly or not at all connected with that action generally favored the measure. The members of the conference to whom its adoption was most due were, doubtless, Mr. Fenn, Mr. Crothers, Mrs. Woolley, and Mr. Shorey, though others warmly advocated it. With slight exceptions, the discussions were courteous and fraternal, though earnest, and the main desire was not so much to win a victory on either side as to do the fair and

right thing: hence the success of the effort to find a common ground upon which all could conscientiously stand.

Perhaps the import of the new basis of union can be most exactly shown by quoting in part the address made by Mr. Sunderland to the conference, when asked to explain its meaning. He had put what he wished to say in writing, that there might be no misunderstanding. It was as follows:—

Brethren of the Conference,—You want all Western churches to come into the Western Conference. Certainly on our part we want union in the West, if it can be had satisfactorily and honorably. There is one possible basis of union which I think has never been suggested. I wish to propose it for your personal reflection, and for consideration at your present Chicago meeting. I think it is one that both sides can accept with honor, and ought to accept gladly. I refer to your own statement adopted at Chicago in 1887. At that meeting you formulated a declaration of "Things Most Commonly Believed" to-day among you, or a statement of faith of the majority,—not binding upon anybody, but as a matter of public information.

It begins, "We believe that to love the good and live the good is the supreme thing in religion"; and it closes with the paragraph: "We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought; that Light which lighteth every man that cometh into the world, giving us power to become sons of God; that Love with whom our souls commune. This One we name the Eternal God, our Father."

I do not quote the statement in full, because it is well known. In many respects it is certainly excellent. As for myself, I like it so well that I have circulated several thousand copies of it. But my object in calling attention to it is to suggest it, as I said, as a possible basis for union in the West. If we are to unite, it must be for *something;* and it will be best of all if we can unite to *do* something. What, then, can we unite to do? Is there anything it is so reasonable to suppose you want us to do, and to unite with you in doing, as to promote the kind of religion you claim to believe in,—the religion which you yourselves have set forth in your published statement? If we are willing to unite for this end, surely you should be. Are you thus willing? Then take action at your present meeting in Chicago that it shall be the object of your conference to make such a religion prevail, and I believe our division will end.

Some have said, if a majority of the conference in 1887 believed in the things contained in the above statement, that was *enough*, that pledged the conference to their promotion. But, certainly, it did not. Indeed, none have been so emphatic in declaring that it did not as those who were most active in securing the adoption of the statement. You see, then, why the statement as a mere piece of information, as the mere description of a religion to which the conference in no wise commits itself, was not and is not satisfactory to us. What we want to know is what is the conference's agreed purpose,—particularly as regards its missionary work,—what it wants our money and our aid for, what it pledges itself *to do*.

Do not misunderstand. I do not ask you to close that "open fellowship" which is dear to you all, and equally dear to us all, or to touch the question of fellowship in any way. I do not ask you to set up your statement as a creed, in any sense of the word, either for the conference or for any member. I only ask you to take action making it your recognized and declared *purpose* as an organization to *work* for the *promotion* of that religion which *you yourselves* recognize as the *highest* and *best*.

I beg of you, brethren, in the name of the Unitarianism of the whole land, which bleeds because of our division, do this just and reasonable thing. I for one am willing to unite with you for this practical end. I am confident all our churches will be glad to do the same. Will you agree? Can you ask more than this? Is not here a reasonable, just, and honorable basis of union?

As a practical plan for carrying out the above suggestion, Mr. Sunderland submitted a preamble and resolutions.

They were very slightly changed, and then adopted by the conference in the following form:—

"With a view to meeting the wishes of some of the Unitarian churches and workers of the West, and to securing greater union and harmony among all, the directors of the Western Conference recommend to the conference the passing of the following resolutions:—

"*Resolved*, That to the statement of "Things Most Commonly Believed" to-day among us, adopted by the Western Conference in 1887, the following supplementary resolution be added, the same to be printed regularly with that statement:—

"*Resolved*, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement."

Of course, in proposing the above basis of union, Mr. Sunderland could give no guarantee for any of the churches of the West. His action was wholly an individual matter. He could only say that he believed, as did

Mr. Milsted and other Chicago friends, that it would be generally satisfactory, and that the result of its adoption would be a general return to the conference of the estranged churches. The dissatisfied Unitarian churches of the West have never wanted division: they have simply wanted a basis on which they could honestly work, in harmony with the American Unitarian Association, the National Unitarian Conference, and the general Unitarianism of the world.

It should be clearly understood that the Western Conference, in adopting the above resolutions, does not abrogate thereby any past action of the conference: it simply *adds a forward step*, making its declared common aim to be theistic as well as ethical.

It should also be clearly stated, in justice to some who voted for the new basis, that, while it makes the common or general purpose of the conference the promotion of a religion which includes belief in God and worship, it is not intended by the proposer of it or by those who voted for it to prevent the conference from turning aside at the discretion of the conference itself or of its board of directors, to do other good work or to aid other good causes.

We believe that we have now given exactly, and with sufficient fulness for all to understand, not only the form of the new basis of union adopted at Chicago, but also its essential spirit and intent.

We have only to add an expression of our earnest wish and trust that it may be accepted all round in the same good faith and the same spirit of brotherhood in which it has been devised. It is particularly gratifying that means have been found for healing our division in the West *now*, before the World's Fair, so that in our plannings for that we all may be one.

Chadwick's "Fifty Years since Channing" will be the special feature of the *Unitarian* for July.

I look to Thee in every need, and never look in vain;
I feel Thy strong and tender love, and all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.
—*Samuel Longfellow.*

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM "CLOSET PRAYERS," BY J. FREDERIC DUTTON.

Sunday.

Once more, O God, I turn to Thee. I flee from the noise and tumult, the joys and troubles of life. Amid the distractions of time, I would feel the reality of eternity. I seek the silence of my closet. Here may I commune with Thee as a man speaketh with a friend. In Thy light may I see light; in Thy truth may I live; in the sense of Thy abiding presence may I find eternal rest.

I wait for Thee. I listen for Thy faintest whisper. Thy still small voice, oh! may it speak now to my conscience and my heart. Oh, come near unto me and bless me. Reach down into my life and lift up my spirit. Raise me spiritually to where Thou art. I listen for Thy word. Oh, draw near me and help me; for all my hope is in Thee.

Monday.

O Thou Still Small Voice, Thou Inner Eye that never sleeps, Soul of my soul and Life of my life, again for a few moments I would turn from the noisy world and be silent and alone with Thee. Before I begin the duties of this day I would pause for a moment, that I may gain composure, earnestness, and a right spirit. I would commit myself and this day to Thee. I would gather myself together, I would muster all my powers before Thee, I would submit all that I am to the highest law, that this day I may do my best work. I would catch now some inspiring thought which may be with me through all my duties and make my day hallowed when the shadows fall. From the noise of the busy street, from the distractions of daily life, from the flattering praise and cruel censure of my fellow-men, I turn to the solitude of my own chamber, I turn to Thee. I listen, O God, for Thy faintest whisper, more than for the voices of all the world. And, if Thou wilt not speak to me, still I listen.

Tuesday.

O God, I have no time to postpone my life. I desire to live now. I want to feel my immortality in the present hour. I want to leave behind me nothing undone which I ought to do. May I so live that the recollection of my past shall not be to me a burden, but a perpetual inspiration; something that I shall rejoice to remember. May I carry into the mysterious future the momentum of a life well lived. Teach me what I can do between this rising and this setting sun. Oh that I could live worthy

of the light and of the day, worthy of my powers and of my blessed opportunities!

May I not wait idly for some greater work. Help me to serve Thee in little things. May I not desire so much new work and larger duties as a new heart and a larger soul. Because I do them unto Thee, may I make the most commonplace and oft-repeated tasks divine. May I look upon all my duties as divine commands. I know, O God, that it is not in me to say wholly what I shall do, but it *is* in me to say in what spirit I shall labor.

WEDNESDAY.

O God, I do not ask Thee that Thou wouldst bring me into heaven, but that Thou wouldst bring heaven into me. I ask not for a change of place, but for a change in my spiritual state. The only heaven I seek is the permanent peace of a purified soul; and this heaven I know need not be far off in space and time. May it begin now and here, in this solitary place, in the silent aspirations of this hour. May my mind be filled with noble thoughts and my heart with noble desires. May I become so filled with Thy spirit that I shall be to myself my own heaven.

THURSDAY.

I do not forget, O Thou Eternal One, that my life is passing away. A few short years, and all this is behind me; the turmoil and troubles of life, the joys and sorrows, the successes and disappointments of life, all will be behind me. The burdens I bear must, at last, of themselves fall away. They are not I, though now they are with me. My soul shall outlive and, one by one, cast aside all these, its works. When all is over, what can I present to Thee? What but my naked spirit; what I have been and done all gathered up into what I am.

FRIDAY.

May I not be overcome by the censure of others. I know that their flattery is not far from their condemnation; that one excess may quickly follow another; that to-morrow they may condemn me for the very faults their excessive praise has produced to-day. When, from the coldness of others, I most need to know myself, then, most clearly, show my best self unto me. When all flee from me, may I be my own companion. If others abandon me, may I not abandon myself; if others despair of me, may I not despair of myself. May I not dishonor my days nor waste the years in over-self-condemnation. May I preserve the sanity of my soul. May I remember that it is never too late to amend my life; that my past sins are a present condemnation only because of what I ought now to be.

SATURDAY.

In the soul itself which lies below all my fleeting desires and external acts, may I make my permanent home. May I remember that my best moments are my most real ones, that I am most myself when I am most like Thee. In the silent protest which lies below every evil thought and makes me wretched until I cast it far from me, may I see the essential nobleness of my own nature. May I honor that nature and be true to it. In spite of all my failures, may I prize myself. May I honor myself too much to stoop to what is low and base. Of every sin may I say, This is unworthy of me.

So may I rule my own spirit. So may I emphasize the good and leave the bad. May I learn to say no; and, most often, no to myself. Free me, I pray Thee, from this internal strife, this war with myself, which prostrates all my powers. May I cease to desire what I know I should not possess. So may I be freed from this bondage to self. So may I be made ready to live for others. So may my little life become useful, happy, and blessed,—a blessing to myself and to all men.

PAUL'S VISION ON HIS WAY TO DAMASCUS.

To the Editor of the Unitarian:—

In your issue of April there appears a long list of individual beliefs, collated from New Testament pages, to prove the doctrine of the immortality of the human soul. The writer of that article cites Paul's vision, while on his way to Damascus, as a very strong argument in favor of the contention. He says, "We may be sure that no mere delusion could have so thoroughly converted a determined enemy of Jesus," etc. Yet might not the whole experience of Paul upon that occasion have been misinterpreted? Let us see. Luther was a physically strong man, and yet the severe mental strain he put upon himself led his temporarily errant faculties to fancy that he saw the devil before him in person. Luther threw his inkstand at the devil. Luther was sure that the arch sinner was before him. We well know that Luther's mental machine was reporting wrongly. May it not have been just so with Paul at the time referred to? One evening, as I sat listen-

ing to a Methodist preacher glowingly setting forth this "miracle of grace," the whole so-called "miracle" unfolded itself to my ken, as a physician. Had not much study and revivalist excitement made Paul beside himself? Evidently, the physical machine had been overstrung, over-tense. Had not an attack of epilepsy supervened? Mark these phenomena: A great light shines upon him,—that is to say, intense cerebral excitement is followed by its usually accompanying phenomena,—flashes of light upon the retina, the overplay of the super-sensitized nerves. The great noise (or "phonos") was the "aura" of epilepsy, to which his temporarily unseated reason gave human vocal sounds. He falls blind and helpless to the ground, where he lies till taken to the house of a friend. Here he remains blind for some days, till restored physical nature permits the nervous organism to resume its office, and he sees. These are among the natural phenomena of epilepsy; and only the superstitious and ignorant need a "miracle" to explain Nature's normal functions and penalties for their abuse, or to elucidate the phenomena which accompany and mark such abuse. Within the past two years there occurred, near Chicago, an incident fully as striking as that recorded of Ananias and Sapphira; and yet it was only a case of heart disease or apoplectic seizure and death, brought on in an aged man by excitement. Give us more light. We have dwelt in mysticism and speculation too long. Facts,—good, clean, believable, wholesome reason! "Let there be light!" and plenty of it.

G. F. G. Morgan, M.D.

Forest Hill, Cal.

SPECIAL APPEAL FROM JAPAN.

To the Editor of the Unitarian:—

A conflagration of exceptional magnitude swept through one of the most densely populated portions of Tokyo April 9, laying waste a district about three-fourths of a mile in length by a half-mile in width. Among the buildings destroyed was the Kanda-ku chapel, just a week ago dedicated to the work of the Unitarian Mission. The chapel was to prepare the way for the Unitarian headquarters building.

Of course, general rebuilding in the district will immediately take place. The many educational institutions there possess land, foundations, walls, etc., and will, in all probability, at once erect better structures than they have lost. What shall be done? How hold and realize the promises so generously given by the work already done? We are fully convinced that now is the special opportunity for our mission. We should place among the new structures of the Kanda district our long-needed Unitarian hall.

Under a sense of our great need, we appeal to your readers. Our loss last night was about $400, building, furniture, books, and the organ presented to us by Mr. Hawkes and some friends in England. Evidently, now, whatever hall we build ought to have a fire-proof addition, in which the library of the theological school, our publications, and other valuables should be stored. We therefore urge our friends to send us, as soon as possible, $4,000. This amount, with the $2,200 we already have, will enable us to erect such a building as is imperatively demanded by our growing work. If you desire to make special contributions to help us in our great strait, we would suggest as recipients of your gifts for us the following named friends, whose homes are conveniently located geographically: Rev. George Batchelor, Lowell, Mass., Rev. W. C. Gannett, Rochester, N.Y., Rev. A. M. Judy, Davenport, Ia., Rev. S. A. Eliot, Denver, Col., and Rev. Horatio Stebbins, San Francisco, Cal.

Clay MacCauley,
William I. Lawrance,
Representatives of the A. U. A. in Japan.

Tokyo, Japan, April 10.

ILLUSTRATIONS OF UNITARIANISM.

A LIVING CREED.

We believe in one God, the Father eternal, whose righteousness, wisdom, and love rule the worlds.

We believe in the holy spirit of charity and peace, which we would win and maintain.

We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life.

We believe that we owe our lives to the service of our kindred, our neighbors, the State, and mankind.

We believe that obedience to duty is the way of life, and no one can do wrong and not suffer harm.

We believe that no real harm can befall the righteous in life or death.

We believe in the imitation of Jesus Christ, and all God's heroes, teachers, martyrs, saints, and benefactors.

We hold to the brotherhood of those who love and serve man, and we hope for the life everlasting.

CHARLES F. DOLE.

Boston, Mass.

EDITORIAL NOTES.

A fairly full report of the doings of Anniversary Week will be found in another column. It is impossible, however, to give in a condensed summary any idea of the eager, overflowing enthusiasm expressing itself in the high and noble utterances of men and women, clergy and laity alike, meeting after meeting, from floor, from platform, and from pulpit.

One thing may be said, there was never any gathering of the delegates of our Unitarian churches where there prevailed so clear and definite a perception of the simple religious principles upon which the denomination stands, so keen an apprehension of the opportunity opening before the organized assertion of those religious principles, and so unanimous and earnest a desire to press on together toward the fulfilment of that opportunity.

That we have completed just a half-century since the death of our first great Unitarian leader in this country, Dr. William Ellery Channing, received fitting recognition at our Boston anniversaries, in the annual report of Secretary Reynolds, in Dr. Hale's address at the Berry Street Conference, and especially in Mr. Chadwick's paper before the Ministerial Union, the theme of which was "Fifty Years since Channing." Nothing in Anniversary Week was more interesting than this paper, which gave a remarkably graphic and comprehensive summary of the advance of the half-century, particularly in religious thought. We are glad to be able to promise the paper in full to our readers in the next number of the *Unitarian*.

The feeling grows among our wisest leaders East and West that we must have a great Unitarian meeting of some kind in Chicago in connection with the World's Fair. It may not be practicable to have a regular meeting of the National Conference there,—we mean such a meeting as our National Conference gatherings usually are, with reports, executive business of various kinds, and the like,—for the circumstances will be peculiar, and not favorable to business. But that we ought to have a great gathering—the greatest in our history—of representatives of our thought, not only in this country, but from England and the continent, with addresses from our most distinguished leaders, seems to us too obvious for serious question. And shall not the preparations and announcements be made as early as possible?

The second number of the *New World* will soon be out, and promises to reach the high level of the first number. Besides reviews of important books by Profs. W. D. Whitney, G. L. Cary, C. A. Briggs, and others, it will contain articles on "The Social Plaint," by President Andrews of Brown University, "Religious Evolution," by M. J. Savage, "The Story of Sodom and Gomorrah," by Prof. Cheyne of Oxford, "The Foundation of Buddhism," by Maurice Bloomfield, "Imagination in Religion," by Francis Tiffany, "The Next Step in Christianity," by S. D. McConnell, "The Implications of Self-consciousness," by Prof. Royce of Harvard, "How I came into Christianity," by N. Kishimoto of Japan, and "New Forms of Christian Education," by Mrs. Humphry Ward of London.

Some fifty friends of the new quarterly dined together at the Thorndike Hotel, Boston, on Wednesday of Anniversary Week. The board of management reported a subscription list already much beyond their expectation, considering the short time since the venture was launched, and testimonials from many sources, showing that the review

is meeting with great favor, not only in our own body, but among broad-minded men and women, without respect to denomination or name. It is no exaggeration to say that it takes its place clearly at the head of the religious reviews published in our language. This is the emphatic testimony that is coming to us from England, as well as from those best qualified to judge in this country. It is a great honor to Unitarians that they have the ability and the mind to establish such a great quarterly upon an absolutely undenominational basis, thus furnishing an adequate organ for the untrammelled utterances of religious thinkers and scholars. It is unquestionably one of the most important enterprises we have undertaken in recent years.

And now the practical duty arises of putting it at once upon a secure financial basis. To do this, two things are needed, namely: (1) a vigorous pushing of the work of getting subscribers to the quarterly (price $3.00 a year); and (2) an equally active canvass for subscribers to the guarantee fund [$10.00 a year for five years). Will not our ministers and leading men and women everywhere take up promptly this important work? Three thousand subscribers to the quarterly and five hundred subscribers to the guarantee fund should be obtained within the next six months. For further information address the *New World*, 25 Beacon Street, Boston.

Some of our ministers, and perhaps others, who are to cross the Atlantic this summer, may be glad to have their attention called to a very notable Summer School of Theology and Religion which is to be held at Oxford, beginning July 18 and continuing twelve days. Lectures will be given on some of the most living questions connected with theology and Biblical scholarship by leading scholars and thinkers of England and Scotland, including such men as Profs. Driver, Massie, Sanday, Fairbairn, and Carpenter of Oxford, Profs. Bruce and Dods of Edinburgh, Principal Cove, and Rev. P. H. Wicksteed of London. There will be about forty lectures; and the expense of the whole course, including dinner each day in College Commons Hall, will be only about twelve dollars and a half. Inquiries may be addressed to Mr. Norman H. Smith, Mansfield College, Oxford. Some may also be interested to know that during the rest of August there will be held in Oxford a summer meeting of University Extension workers, with lectures on many literary, historical, and art themes by J. A. Symonds, Walter Pater, Prof. Dowden, Prof. Burdon Sanderson, Mrs. Humphry Ward, and other well-known writers and educators of Great Britain.

What can our churches *do?* is a question which we are all asking with an earnestness never before known in our history; and it is one of the most promising signs in our denominational sky. There is a related question which we do not ask so often, but it is of great importance. Rev. H. D. Stevens of Alton, Ill., calls attention to it in his sermon in this number of the *Unitarian*, on "Things which our Churches might do together." Surely, it is a more important fact that we are *churches* than that we are *Unitarian* churches; that is to say, surely we have more in common with Methodists and Baptists than we have that separates us from them. How, then, may we practically join hands with the churches of other faiths around us to reach the moral, philanthropic, and religious ends which we all have alike at heart? In answer to this question Mr. Stevens makes some valuable suggestions, which are drawn, not from mere speculation, but from years of practical experience in just this kind of work. We commend what he says to all our readers, but especially to all ministers.

In the death of Frederic Huidekoper, May 16, at the old family mansion, Meadville, the Theological School there loses its virtual founder. It was through his deep interest in theological studies and devotion to the cause of liberal Christianity that his father gave the financial support which enabled the Meadville Theological School to be organized in 1844. From the organization of the school till 1879 Prof. Huidekoper held some active position, as Professor of New Testament Literature, of Ecclesiastical History, and latterly as librarian and treasurer. His personal characteristics were such

as won the affection of every student who came in contact with him; and, what with class-room talks, invitations to walk or drive or take tea at the charming old homestead, he was always on the lookout to bring each student into the most intimate relations. In his public capacity as a citizen, in his literary capacity as an author, as well as in his more personal relations with the school, his loss will be long regretfully and deeply felt. We expect to publish next month an article upon the life of Prof. Huidekoper from the pen of Dr. A. A. Livermore.

The General Assembly of Presbyterians assembled at Portland, Ore., has vindicated itself against the charge of weak liberality by voting 385 to 122 in favor of trying Dr. Briggs for heresy. By the same action it declares itself in sympathy with that sturdy, vigorous, ecclesiastical polity of former days which led martyrs to the stake and scholars to the dungeon and the rack.

WESTERN UNITARIAN ANNIVERSARIES.

The Western Unitarian anniversaries were held in Chicago, at All Souls' Church, May 17 to 20. One day was given to the Women's Western Conference, one session to the Western Sunday School Society, and the rest of the time to the Western Conference.

The meetings were generally full of earnestness and interest. The conference sermon was preached by Rev. C. F. Bradley of Quincy, Ill. There were present as speakers from outside the somewhat indefinite limits of the Western Conference Mrs. Ednah D. Cheney and Rev. W. H. Lyon of Boston, and Prof. G. R. Freeman of Meadville, Pa. The principal subjects discussed in the meetings were, "What can we ask of Religion?" "Religious Councils: their Value," "The Constituency that awaits the Liberal Church," "The Liberal Ministry," and "The Significance of Public Worship." Among the leading speakers, aside from those already named, were Mrs. C. P. Woolley of Chicago, Mrs. L. H. Stone of Kalamazoo, Mich., Rev. H. T. Secrist of Milwaukee, Wis., Rev. J. E. Roberts of Kansas City, Mo., Rev. H. C. McDougall of Madison, Wis., Rev. W. W. Fenn, and Rev. T. G. Milsted of Chicago, Rev. Caroline J. Bartlett of Kalamazoo, Mich., Rev. Arthur M. Judy of Davenport, Ia, and Rev. S. M. Crothers of St Paul, Minn.

The Women's Conference elected the following officers for the coming year: president, Rev. Ida C. Hultin; vice-presidents, Mrs. C. P. Woolley and Mrs. C. P. Damon; secretary, Mrs. Marion H. Perkins; Post-office Mission secretary, Mrs. B. C. Reed. The Western Conference chose Hon. D. L. Shorey as president, Rev. Mary A. Safford as vice-president, and Mr. Myron Leonard as treasurer. No secretary was chosen, the power to fill the position being left with the board of directors. The receipts of the Western Conference for the year had been from all sources $3,628, and the total receipts of the Women's Conference $751. Resolutions were passed recommending the enlargement of the Chicago headquarters, requesting the directors of the World's Fair to give to the people an open but silent fair on Sunday, and to permit on the grounds no bars for the sale of intoxicating liquor, protesting against discriminations in favor of white persons and against persons of color in hotels, railway cars, steamboats, and other public places, and expressing the delight of the conference at the disintegrations of creeds and the decrease of theological tyranny that are going on in our day.

Doubtless the most important event connected with the Western anniversaries of this year was the passing of a resolution looking toward the restoration of harmony and union among Western Unitarians, an account of which we give on another page. The meetings closed with a banquet at the Grand Pacific Hotel, given by the Unitarians of Chicago to the visiting delegates and friends. Rev. F. L. Hosmer of Cleveland presided, and the occasion was very pleasant. It is to be hoped the anniversaries of next year will see a united instead of a divided West. At the close of the discussion and vote on the new basis of union, Mr. Milsted invited the Western Conference to hold its annual meeting next year in Unity Church.

Departments.

WOMAN'S WORD AND WORK.

The fifth annual meeting of the New York League of Unitarian Women was held at Yonkers on Friday, May 6.

The meeting was conducted by the retiring president, Mrs. Morse, and opened by the reading of the report of the recording secretary, Miss Low.

She stated that the three objects in which the league had been long interested were accomplished, namely: the dedication of the Lenox Avenue Church, New York, to which had been given the organ and two hundred hymnals; the completion of the First Unitarian Church of Plainfield, N. J., to which every branch alliance had contributed; and the graduation of our Meadville student, the particular charge of the league.

Monthly meetings had been held, as usual, in the seven churches of New York, Brooklyn, and Yonkers, the average attendance being 342.

The papers, followed by discussion, had been on the following subjects: "The Influence of Unitarianism," "Careers," "Co-operation," "Philanthropy," "Economy of Power," "The True Place of Reason in Religion," and "What to Unitarians is the Essence of Christianity?" The last two subjects were respectively treated by Rev. Ida C. Hultin and Mrs. J. T. Sunderland.

The Religious News Committee had presented a report at each meeting, giving the denominational work from month to month.

The Philanthropic News Committee had also made a monthly report, presenting the following charities: Neighborhood Guilds of New York, Women's Prison Association, Black Belt of the South, Brooklyn Nursery and Free Kindergartens, the last being presented by Kate Douglas Wiggin.

Delegates had been sent to the National Alliance at Saratoga, the Middle States Conference at Buffalo, and the Southern Conference at Charleston, S.C.

The annual report of the treasurer was next read, and declared audited.

The corresponding secretary, Mrs. Dix, reported that seventeen applications had been made for league programmes for the benefit of study classes.

Annual reports were presented from the various branch alliances, all of which showed more or less Post-office Mission work. One branch has a loan library of a hundred volumes, and another a weekly exchange, giving sermons by Messrs. Collyer, Williams, Slicer, and May. Several branches have study classes. All have contributed money to Unitarian activities, and much good work has been accomplished in different directions.

The Conference Committee, through Mrs. Catlin, reported that branches had been formed in Orange and Rutherford, N.J., and Flushing, L.I.

The election of officers then took place, which resulted as follows: president, Mrs. J. W. Chadwick; vice-presidents, Mrs. J. H. Morse, Mrs. J. D. Smillie, Mrs. R. H. Davis, Mrs. T. J. Mumford, Mrs. D. W. Pond; recording secretary, Miss E. C. Low; corresponding secretaries, Mrs. B. W. Dix, Mrs. F. W. Hooper; treasurer, Mrs. C. C. Knowlton. The new president was called to the platform, and accepted her election in a frank and pleasing speech, which was greeted with hearty applause.

The afternoon session was opened by Mrs. Morse, and the minutes of the previous monthly meeting read and accepted.

The religious news report was presented by Mrs. Hale, who gave an account of the Charleston conference and the fiftieth anniversary of the dedication of the Rochester church.

Mrs. Davis, corresponding secretary of the National Alliance, reported that one box of books had been packed for the Japan library, and was to be taken by Rev. Mr. Knapp on the 7th inst.

The business of the day being over, a paper was read by Mrs. J. T. Sunderland, entitled "What to Unitarians is the Essence of Christianity?" The subject was ably presented, and the statement clear, logical, and convincing.

A brief historical sketch of Christianity was given, showing how Unitarians interpret it, its value to them in the individual life, and its embodiment in their denominational work.

Jesus taught a new and different at-oneness with God, a new and different at-oneness with man. He taught a law of love without sacrifice or ceremonial, to be fulfilled in a new birth of changed purposes and a gospel of service.

Protestantism made the doctrine of a sacrificial atonement an impassable gulf, and the ideas of Judaism kept recurring in different forms.

The Unitarian protest against the deity of Jesus threatened the whole scheme of salvation, asserting the Fatherhood of God and the brotherhood of man, the moral perfection of God, the dignity of human nature, the rectitude of reason, and making Christianity a natural religion.

To the individual life Unitarianism is a message of infinite Love,—the kindness of Heaven in one's own soul now and here. It emphasizes brotherly helpfulness and the uplifting of humanity, and can show a splendid list of names in the service of man.

Its double aim should ever be work and worship. If there be danger that other denominations emphasize the side of worship too much, are Unitarians in any danger of too much emphasizing the side of practical work? The fundamental postulates will never be outgrown; and they are the Fatherhood of God, the brotherhood of man, service, and worship.

At the conclusion of the paper, which was heartily applauded, Mrs. Dix, president of the National Alliance, spoke of its work and the good it had accomplished in the promotion of fellowship, the spread of the Unitarian faith, and religious activities. She also referred in warm terms to the retiring president, Mrs. Morse, who responded in a very feeling manner, which elicited loud applause. After the usual closing exercises, the league adjourned for six months.

I. M. C.

On the earth the broken arcs: in the heaven a perfect round.—*Robert Browning.*

"Blessed are the pure in heart, for it is not themselves they see."

GUILDS.

The annual meeting of the National Guild Alliance, held May 25, in Channing Hall, at 2 P.M., was a very helpful and inspiring occasion. At the business gathering reports were read, and officers chosen for the year. At the mass meeting which followed Rev. B. R. Bulkeley presided, and Rev. W. H. Fish, Jr., conducted the devotional service, Rev. C. F. Nicholson offering prayer. Several young ladies from the Third Church, Dorchester, Mass., furnished singing. Addresses were made by the president, Mr. W. Lincoln Smith, a member of the guild of Concord, Mass., Rev. E. J. Prescott, Rev. J. Ll. Jones, Rev. Mary Leggett, Rev. Mary T. Whitney.

It is reported to us that the guild of the First Parish in Westford, though small, has been quite active during the past season, having raised and spent about $50 on the vestry of the church. It has been voted by this guild that each new member shall pay twenty-five cents for the new paper, *Our Young Folks*, and thus pay for admission to the society.

The young people's society in Revere is half guild and half Unity Club, introducing secular topics into the programmes for discussion. It is reported that there is an increase in attendance. But it must not be assumed that religious subjects cannot be made interesting as treated by young people. That is accomplished in many places. And, then, again, secular topics may be considered with a religious purpose. We earnestly hope that the end of true religion will be kept foremost in the guild idea.

The guild at Hopedale has been interested in a fair, the proceeds of which are to go for the payment of the expense of publishing a service book, "Voice of the Spirit," based upon "The Imitation of Christ."

The Channing Guild at Newton have considered the religious teachings of the poets, and have doubtless found the subject helpful as well as interesting.

The president of the Alliance records with pleasure that he had the privilege of visiting the guild at Quincy, and speaking to young and old there. He also was permitted to address the Women's Alliance in the First Parish, Dorchester, and use the guild as an illustration of the idea that, when the religious interest is secured, that is the best basis of appeal for other ends.

The guild of the First Parish in Concord, Mass., had a "Visitors' Night" in April, at which time representatives from several guilds were present, and a very enjoyable and helpful time was had. Rev. F. B. Hornbrooke and Rev. D. M. Wilson spoke at the devotional meeting, which was conducted by Mr. B. Farnham Smith, a member. After a collation many brief addresses were made.

The Unitarian church in Stow, Mass., has a membership of about forty members, the meetings being held every other Sunday from October to July. The young people have been doing excellently.

The guild at Greenfield, Mass., has seventy-one members; but this includes some who are not active, it is said. Yes, the guild is a type of life, and embraces some who do not do their part. Probably all guilds have felt this. Our unwritten motto is, "Every one a part."

Brattleboro, Vt., sends its manual, and reports a little of its history. Founded in September, 1890, with fifteen members, the second year opened prosperously, with an increased membership and good enthusiasm; but sickness has checked the interest, and the period of difficulties has come. We are hopeful, however, that this period will pass, provided only the few at first are determined. We read a bit of Scripture from the manual used in Brattleboro, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

B. R. BULKELEY.

UNITY CLUBS.

The annual meeting was well attended, and was, on the whole, the best meeting the bureau has ever held. A much larger number of clubs than ever before appeared in the persons of officers and delegates. Rev. E. A. Horton presided, and in a brief address, showed how important the work which the clubs can accomplish. The report of the secretary was then read, which showed a deficit of $22. It was voted, at the suggestion of the executive committee, that the membership fee of $3 be abolished, and that clubs be admitted members of the bureau by notifying the secretary of their desire to that effect. Each club will be entitled to a general delegate, and one additional for each twenty-five members. Officers were then elected, which, with one or two minor exceptions, were the same as last year. Rev. J. Ll. Jones gave an account of how he manages his club. He said that his success was owing to the fact that he did manage it, that he was its leader, and that he kept full control of all its operations. He allows of no parliamentary methods in the club: it is managed in the form of classes. Rev. A. S. Garver described the workings of his club in Worcester, Mass., and the very great help it has been to his church. The last speaker was Rev. M. J. Savage, who showed how the Unity Club may carry the work begun in the Sunday-school to higher results. He suggested that a course of four or five years'

study in the origin and history of Judaism, its growth into Christianity, the development of the Christian faith, and the teachings of the Bible, should be laid out for the clubs.

In the report for the year now closed, the secretary said that it had been the most successful since the National Bureau was formed in 1887. The Unity Club is taking its place as one of the recognized branches of church work.

To a considerable degree the chaotic phase of the existence of the clubs has passed away. What they can accomplish and how to manage them are coming more clearly to be understood, and there are fewer failures because of too low aims or mismanagement. Too many of the clubs as yet have no other object than amusement or money-making; but, almost without exception, those organized during the present year have begun their work with some definite purpose. They take their place as distinct adjuncts of the churches with which they are connected, and they seriously propose to advance the social, intellectual, and religious life of those churches.

The influence of the bureau has been something, perhaps much, in bringing about this desirable result. It has also been influential in securing unity of activities between the bureau, the Guild Alliance, and the Temperance Society. The $500 voted by the American Unitarian Association, and the appointment of your secretary as the agent of those three organizations, with an office in Room 11, Unitarian Building, Boston, has drawn these societies into closer relations and sympathies. The little jealousy between them, which existed before, has passed away, and with it the criticisms of the clubs. The Association has now renewed its aid; but it has asked the several societies to unite with it in maintaining the joint agency.

GEORGE W. COOKE.

TEMPERANCE NOTES.

The Unitarian Temperance Society is about to issue a leaflet under the title "The Voice of Unitarians in regard to Temperance." It contains the resolutions passed at different times by Unitarian conferences, and is interesting as showing the advance in temperance sentiment which has marked the history of our Church. Many people will be surprised that the duty of entering upon temperance work has been so often and so strongly emphasized by our conferences. Twice has the National Conference spoken strongly upon the subject, recommending hearty efforts, and in 1891 total abstinence. Others will be surprised that the conferences have not done more, and spoken more definitely. We may, however, be grateful for the evident progress these resolutions show, and take courage for the future.

At King's Chapel, on May 27, a temperance meeting was held under the auspices of the Unitarian Temperance Society. Addresses were made by Rev. Grindall Reynolds, Mr. Charles W. Birtwell of the Children's Aid Society, Mrs. Mary T. Whitney, Rev. W. R. Lord, Mr. William H. Baldwin, and others.

Miss Frances E. Willard, in an article in the *Arena* upon "The Woman's Cause is Man's," says:—

"The alcohol and tobacco habits are stunting the physique and deteriorating the brain of man until, as Dr. Benjamin Ward Richardson declares, but for the purer blood and better brawn of English motherhood, the point of irremediable degradation would not be far off. Much as we mourn this loss of power in man, we cannot fail to see that it puts such a premium on clear brains and steady hands as spur women on their way to full parternership in all this world's affairs, and helps the hope that the twentieth century shall open the broad, bright, shining path where man and woman 'shall woo *perfection* side by side.'"

Speaking of "Opium and its Votaries," Frederick J. Masters, D.D., says: "That opium-smoking is a terrible curse cannot be denied; but is it worse than our national vice of drunkenness? Opium ruins its thousands, but strong drink its tens of thousands. Opium does not entail evils upon posterity as drink does, for to the inveterate smoker all chance of posterity is cut off. Opium does not brutalize and inflame human passions, but soothes and finally destroys them. In an opium den one never hears a brawl or a curse or sees men fighting like infuriated demons."

The same writer, calling attention to the danger of opium-smoking and the prevalence of the custom in California among depraved white people of both sexes, says: "The importation and sale of this deleterious drug is legalized, and during the past eight years our national treasury has drawn a revenue of *five millions* from the sale. This is trafficking in human vice." What shall we say of a government which licenses saloons and public bars, and draws an enormous revenue annually from them? Boston receives more than a million dollars annually from its license fees, chiefly given to saloons. Chicago receives $3,200,000 annually from the same source.

Dr. H. Reynolds says: "I do not believe that alcoholic liquors are indispensable in the treatment of disease; and, further than that, I can truly say that I believe they are seldom ever useful and often injurious. That alcoholic liquors may be injurious to a sick person has apparently seldom or never

occurred to the minds of most people. Now I firmly believe that many more sick people have been killed by the medicinal use of alcoholic liquors than have ever been saved by them; and I also believe that the danger of injury from the medicinal use of alcoholic liquors is far greater than the probability of benefit therefrom."

CHRISTOPHER R. ELIOT.

LITERARY NOTES.

"Leaves of Healing." Gathered by Katharine Paine Sutton. Boston: American Unitarian Association. $1.— This is a book that will be heartily welcomed to every home where religion can find expression in terms of liberal thought. It is a new collection, chiefly from the works of modern writers. In its general tone it is fresh, hopeful, and particularly vigorous, with nothing lachrymose about it. The selections are well arranged under general headings, such as "Life's Victories," "The Father's Will," "The Perfect Trust." The appearance of the book outside and in is tasteful and attractive; and, as one turns its leaves, the aptness of the title becomes apparent. A delicacy and insight are shown in the choice of selections, which give the book an unusual value.

The *Critic* of May 4 quotes from W. W. H. of New Orleans: "Mrs. Browning wrote a poem on the text, 'He giveth His beloved sleep.' It now appears that these well-known verses are based on an error of translation. The original Hebrew means 'He giveth to His beloved, during sleep,'—that is, he bestows his bounty on them even while they are unconscious and incapable of effort or care. If the mistaken rendering, 'He giveth His beloved sleep,' has excited so much tender emotion, what might not be expected from an artistic presentation of the much finer idea of that bountiful and protecting Power who lavishes his free gifts on His beloved while they are wrapped in slumber and can do nothing of themselves?" "The young singers of the *Critic* are welcome to this *donnée.*" There are surely no readers of the *Unitarian* who share the *Critic's* ignorance in supposing the thought suggested above has not long ago been beautifully sung? We refer the *Critic* to Frederick L. Hosmer's poem, "In Sleep," beginning,—

> "Not in our waking hours alone
> His constancy and care are known;
> But, locked in slumber fast and deep,
> He giveth to us while we sleep."

The Unitarian Sunday School Society (25 Beacon Street, Boston, has published a very beautiful new service for Children's Sunday. We say "new." We are sorry that all the music in it is new. Most of the services for festival Sundays published by the society within the past few years have been less prized by many of our schools than they would have been if they had not so generally excluded our beautiful familiar songs and carols. But this service is good enough to last twenty years. Indeed, it is so good that by the time it has been used half a dozen years we predict it will be voted about the best we have ever had.

The annual report of the "Brookes Fund," issued by Prof. F. Huidekoper of Meadville, Pa., just before his death, informs us that he had supplied one hundred and seventy-six ministers (mainly of orthodox churches) with Unitarian books from the proceeds of the fund during the past year.

"Words in Season" is the title of a series of weekly sermons by Rev. Howard N. Brown, Dr. E. E. Hale, Rev. C. F. Dole, and Rev. F. B. Hornbrooke, which J. Stilman Smith of Boston is publishing in pamphlet form. The series has reached sixteen numbers, and will go on to twenty. The whole are to be bound eventually, and will cost $1.50 for the volume.

G. P. Putnam's Sons have now ready a Life of Thomas Paine, in two volumes, by Moncure D. Conway, the first adequate life of this distinguished and much slandered man that has ever been written. Price $5.

The *Arena* Company of Boston has just issued a book from the pen of Rev. M. J. Savage, entitled "The Irrepressible Conflict between the Two World Theories." It is made up of the five sermons suggested by Dr. Lyman Abbott's recent lectures on "The Evolution of Christianity," to which are added Mr. Savage's paper on "The Inevitable Surrender of Orthodoxy," reprinted from the *North American Review.* Price, paper, 50 cents; cloth, $1. The "five sermons" had been previously published in the regular issue of Mr. Savage's *Unity Pulpit.* But we trust that in this new volume they will reach many new readers.

We are in receipt of the full programme of the second annual session of the School of Applied Ethics, which is to be held at Plymouth, Mass., from July 6 to August 17. The courses of lectures offered are quite as interesting as last year, and perhaps somewhat more varied. For full information apply to S. B. Weston, 118 South Twelfth Street, Philadelphia.

Let nobody forget the Unitarian Grove Meeting to be held at Weirs, N.H., July 31 to August 6. It is not designed for residents of New England only; but an invitation is extended to ministers and others in the West and South who may be coming to New England for the summer to make their plans to visit this charming spot and attend this inspiring gathering.

We have just received the "Ninth Annual" of All Souls' Church, Chicago, which is as suggestive and inspiring as its predecessors. The church, which is located in the very heart of what is perhaps the fastest growing residence section of Chicago, is admirably organized, and is doing a many-sided and excellent educational and religious work. The Annual contains a list of members of the parish, and reports of the work of the church, the Sunday-school, the Unity Club, and various other sub-organizations of the society, a sermon by the pastor, Rev. J. Ll. Jones, and much other interesting reading.

"The Lord's Prayer." Being the Last Eight Discourses of James Freeman Clarke. Boston: American Unitarian Association. These eight short sermons are thoroughly characteristic of Dr. Clarke. We see in them the devoutness, sincerity, tenderness of spirit, and insight which characterized him at his best. Dr. Martineau gives us as his last book a volume of home prayers. We have from Dr. Clarke as his last book this volume of practical and tender discourses upon that prayer which the Master taught his disciples. Could either of these great teachers close his life-work more fittingly?

"The Genesis of Life and Thought." By Thomas H. Musick. New York: John B. Alden.—This book is a hot attack upon the doctrine of evolution by a man of some keenness of mind, who, with some scientific knowledge, is possessed of still more ignorance and theological dogmatism. The completeness and ease with which he overthrows the positions of Darwin, Spencer, Le Conte, Wallace, Powell, Fiske, and the rest, is quite startling. Perhaps we can give no clearer idea of the character and value of the book than by quoting its closing sentence: "The Christian religion, if true at all, is of necessity based upon principles and laws entirely disparate and independent of Nature, as we know Nature, and is, therefore, in no wise amenable to her laws, nor subject to the methods of natural science."

"Angels' Visits to my Farm in Florida." By "Golden Light." New York: United States Book Company. $1.—This volume purports to be made up of personal experiences and recollections of communications with friends who have passed into the spirit world. Some of the experiences recounted seem very wonderful. The writer has written one of the most interesting books we have seen in favor of Spiritualism.

"God's Image in Man." By Henry Wood. Boston: Lee & Shepard. $1.—The subjects of the chapters of this book (they seem to us sermons, but they are none the worse and none the better for that) are The Nature of God, Revelation through Nature, Direct Revelation, Biblical Revelation, Revelation through the Son, Universality of Law, the Solidarity of the Race, Man's Dual Nature, the Unseen Realm, Evolution as a Key, and From the Old to the New. One can hardly believe that the writer of these graphic pages is not Dr. Lyman Abbott. The religion taught is broad, earnest, living, thoroughly appreciative of all that is best in the past, but also thoroughly appreciative of all that is best in the present, and expectant of better things yet to come. It does not claim to be Unitarian, but rather gives the impression that its writer belongs in the ranks of what is called the "New Orthodoxy." But such Orthodoxy as we have here is distinguished from Unitarianism in nothing except its name. Perhaps all the criticism that any Unitarian would care to make upon the theology of the book is that at certain critical points, where a Unitarian would speak out clearly, the author mystifies until the hard point is passed, and then proceeds in the old clear way. The book cannot fail to prove helpful in the renaissance of Christianity that is going on in our day.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Scribner's Magazine (June).

The Drury Lane Boys' Club. By Frances Hodgson Burnett.

Life in New York Tenement-houses. By William T. Estling.

Historic Moments: A Memory of the Chicago Fire. By David Swing.

North American Review (May).

The Poet of Democracy (Whitman). By John Burroughs.

The Famine in Russia. By Hon. Charles E. Smith.

The Chinese Question Again. By J. R. Young, late United States Minister to China.

The Forum (May).

Idleness and Immorality. By E. L. Godkin.

Does the Factory increase Immorality? By Carroll D. Wright.

Incalculable Room for Immigrants. By Edward Atkinson.

The Atlantic Monthly (May).

The Emerson-Thoreau Correspondence. By F. B. Sanborn.

Home Scenes at the Fall of the Confederacy. By David Dodge.

Private Life in Ancient Rome. By H. W. Preston and Louise Dodge.

Andover Review (May).

Bishop Brooks. By J. H. Ward.

The Attempt at Church Union in Japan. By D. W. Learned.

Missions and Civilization. By Charles C. Starbuck.

The Old and New Testament Student (May).

The Development of Paul's Belief. By Prof. G. H. Gilbert.

Old Testament Study in Switzerland. By N. I. Rubinkam.

The Founding of the Christian Church. By Clyde W. Vowtaw.

PUBLICATIONS RECEIVED.

Christianity and Life. A Sermon by Rev. Horace Leslie Wheeler.

The Old Testament and its Story. A Pamphlet, with Tables and Questions for Class Work. By Rev. William I. Lawrance, Tokyo, Japan.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. W. J. Leonard, formerly of the Baptist denomination, having asked to be received into the Unitarian ministry, and having satisfied the Committee on Fellowship that he is well qualified to do good work in our ministry, is hereby commended to the fellowship of our ministers and the confidence of our churches.

J. F. MOORS, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. Allen W. Connett, formerly of the orthodox Congregationalist denomination, having applied for admission to the Unitarian ministry, and having furnished to the Committee on Fellowship satisfactory proof of his fitness for the work of our ministry, is hereby commended to the confidence of our churches and the fellowship of our ministers.

J. F. MOORS, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

The Connecticut Valley Conference will hold its June meeting in Brattleboro, Vt., June 7 and 8. Rev. C. G. Ames will preach Tuesday evening. Rev. S. R. Calthrop, Rev. Grindall Reynolds, and Hon. Dorman B. Eaton are among the speakers for Wednesday.

Athol, Mass.—The Second Unitarian Society voted the following resolutions April 22:—

"Whereas Rev. Charles E. Perkins, in obedience to his convictions of duty, has accepted a call to another and wider field of usefulness in a distant State, and has tendered his resignation as pastor of this society, to take effect the last of April, 1892, which has been accepted,—therefore

"*Resolved*, That we sincerely regret the loss of so valued and successful a pastor, whose earnest faith and tender ministrations, whose helpful life in joy and in sorrow, whose rare endowments, enlarged views, and catholic spirit have been to us a tower of strength, and won our lasting affection and esteem.

"*Resolved*, That we commend him to the society to which he has been called, as worthy of their united and hearty support, assuring him that, in departing from us to his new home, he will carry with him our grateful remembrance of his faithful service here and our sincerest wishes for his happiness. And in the broad field of his future labors in the cause of liberal Christianity we bid him God-speed."

Baltimore, Md.—The Baltimore *American*, in a recent issue, prints a fine sermon by Rev. Charles R. Weld on "The Temptation of Jesus."

Barre, Mass.—Easter was celebrated as usual by a union service of the Congregational Sunday-school. The Easter service of the Sunday School Society was used. The children did the singing. Sermon by the pastor. Annual collection for the American Unitarian Association ($55) was taken; and the children gave an Easter offering of $6.19 to the Children's Mission. Charles Brimblecom was made a life member of the American Unitarian Association. Charles Brimblecom, Esq., who has been Sunday-school superintendent for many years, resigned April 1; and Mr. F. A. Pitcher (late superintendent of schools for the Barre-Petersham and Hardwick district) has been chosen. The Sunday-school has just begun the study of the Bible after the plan of Rev. Mr. Dole; and there is an increase of numbers and interest. Teachers' meetings conducted by the pastor are held on Tuesday evenings.

The Union for Christian Work at its annual meeting reported a prosperous year's work. Over $80 remained in the treasury. Rev. A. F. Bailey was made president, George W. Cook vice-president, Miss Brimblecom recording secretary, Harding Jenkins financial secretary, Mrs. S. F. Smith treasurer, and Mrs. George E. Bates and Mrs. George L. Pierce directors.

Big Rapids, Mich.— The Unity Club closed a very successful year's work on the evening of May 7 by reading John Morley's estimate of Emerson. The young people have recently organized a religious society, calling it Channing Guild. Meetings will be held every Sunday evening, one hour before the evening service.

The regular annual meeting of the church

was held in April, and was well attended and greatly enjoyed by all. A lunch was served, after which reports were made, and officers elected. The year's work in every way exceeded all expectations.

Easter Sunday, as usual, was observed by special services. In the morning the pastor gave an appropriate sermon. In the early evening a programme consisting of recitations and songs was rendered by the Sunday-school.

Bolton, Mass.—During the past winter and spring, through the earnest efforts of the pastor, Rev. Henry M. Green, and a corps of efficient workers, an order of the King's Daughters and Sons has been established, and is in a flourishing condition. Three circles of ten members each have already been formed, and additional circles are in process of formation. These circles work under the direction of leaders in various philanthropic ways; and once a month all of the circles meet together, to transact business and report progress. The members seem deeply interested and full of enthusiasm, catching the true spirit of the order, —loving, helpful service in Christ's name; and the order, under the devoted and efficient presidency of Mrs. Harry Campbell, promises to remain a permanent centre of spiritual life and activity.

Boston, Mass.—The new minister for Arlington Street Church, Rev. John Cuckson, was duly installed May 11. Dr. E. E. Hale, in preaching the installation sermon, reviewed the four preceding ministries, each remarkable in an uncommon degree,—Channing, Gannett, Ware, and Herford. What other church could boast of such an apostolic succession! Dr. Hale prophesied a still nobler future for the church which had never yet stopped to look behind. The installing prayer was offered by the venerable Dr. Peabody. Mr. John Mason Little, as chairman of the standing committee of Arlington Street Church, in a few direct, earnest words of greeting, welcomed the new pastor and conducted him to the pulpit. A cablegram arrived, at the very moment of installation, from Dr. Herford of London, Eng., bearing hearty words of greeting. Rev. Grindall Reynolds was the only other minister taking part in the services, which were as simple as possible.

—The Second Church, known as Mr. Horton's, has extended a call to Rev. J. P. Forbes of Taunton; but Mr. Forbes has not yet given his reply to the invitation.

—The Boston Association of Ministers, at the annual meeting, May 9, elected Rev. C. D. Bradlee, D.D., moderator, and Rev. C. G. Ames scribe.

—The corner-stone of the new First Parish Unitarian Church, Brookline, was laid May 22. The services commenced with Scripture reading and prayer by the pastor, Rev. Howard N. Brown. Mr. Moses Williams delivered a brief address, bearing on the history of the church. Afterward came the reading of the list of articles deposited in the box, which included the contents of the old box, supplemented by the daily papers, reports, etc., by the pastor.

Deacon Abijah W. Goddard, who is ninety years old, and has a vague recollection of the first church structure of the parish, and remembers distinctly the second church building dedicated in 1806, threw the first trowelful of cement that secures the corner-stone in place.

—Rev. Solon Lauer has accepted a call to the Norfolk Unitarian church, his pastorate to begin June 1. He has been supplying the pulpit for some time past, and has awakened a lively interest in the community. He has been giving a series of Sunday evening services on the life and work of Jesus and Paul, illustrated with stereopticon views. These services have been attended by the largest audiences known in the history of the society. The outlook for a strong church is most excellent. The people are zealous and energetic, and determined to build up a flourishing society.

—It is said the Church of the Unity has decided to sell its property on West Newton Street, and build a commodious and handsome church somewhere in the neighborhood of the West Chester Park extension in Back Bay,—a rapidly growing district. The society desires a church home that shall more comfortably accommodate the growing congregations attracted by the fearless, progressive spirit and clear eloquence of their popular leader, Rev. Minot J. Savage.

Canton, Mass.—Sunday, April 10, Rev. Henry F. Jenks preached a sermon, taking for his text 1 Timothy i. 11, 12, commemorating the twenty-fifth anniversary of his ordination to the ministry, which took place at Fitchburg, Mass., April 10, 1867. The sermon on that occasion was by Rev. A. P. Peabody, D.D., from John xiii. 13, and made a marked sensation.

Charleston, S.C.—The Southern Conference of Unitarian and Other Christian Churches met with the Charleston church on April 27 and 28. All the churches, with the exception of the one at New Orleans, were well represented. Prof. W. J. Alexander, recently dismissed from the South Carolina University on account of his Unitarianism, expected to be present and address the conference, but was prevented from coming by business engagements. Rev. C. K. I. Jones of Louisville and Mr. Gibson of Florida were also unable to be present. The meeting on Wednesday evening was most excellent, and well attended. The speakers were Rev. Messrs. Towle of Chattanooga, Cole of Atlanta, and Chaney of Atlanta. The subject of Mr. Towle's address was "The Faith of 1492 and of 1892."

The reports from the churches and ministers, which came up after the devotional exercises, were quite interesting, and full of encouragement. The outlook at Asheville, N.C., is very good, though the church there has not yet secured a minister since the resignation of Rev. C. T. Sempers. Although Mr. Gibson could not be at the conference, he sent an encouraging report of his work in Florida. He seems to be pursuing the apostolic method, preaching from house to house, and going from village to village on foot. The seed that he is thus sowing in that State will result in some half-dozen churches before a great while. The work at Dallas and Austin, Tex., is progressing favorably.

The meeting for women, held at twelve o'clock on Thursday, was addressed by Miss Hale and Mrs. Dix of the Women's Alliance. The work of the women of our churches was clearly and forcibly presented by Mrs. Dix. The ladies of the Charleston church are about the only ones who have not joined the Alliance. Many new societies have joined within the last ten months the Southern branch of the Alliance.

On Thursday evening Rev. Theodore C. Williams of New York preached the conference sermon to a good congregation. After the sermon the Lord's Supper was celebrated, Rev. George L. Chaney officiating, assisted by Rev. Messrs. Williams and Whitman. With this closed the Southern Conference of Unitarian Churches of 1892. Let us hope that good will grow out of it in the spread of liberal thought throughout the South. H. A. W.

Denver, Col.—The sessions of the Rocky Mountain Conference, held here April 29 to May 1, were the most successful that the conference has ever held. Delegates were present from eleven Colorado cities and towns, two lay preachers were ordained to the ministry, and interesting addresses were made by Rev. Messrs. Forbush, Crooker, Eliot, Roberts, Selleck, Blount, Mellen, Taylor, and Peebles. Since the conference the mission at Pueblo, Col., has been organized into a regular Unitarian church. The conference held an extra session at Salt Lake City, May 5–8.

—The Young People's Club of Unity Church gave its annual supper on Thursday evening, May 19. The occasion was much enjoyed, and the reports of the various committees of the club showed a large amount of activity in religious, charitable, and literary work, and in social pleasures.

Rev. S. A. Eliot has announced a series of four evening sermons on "Municipal Patriotism."

—The National Conference of Charities and Correction convenes in Denver June 23–30. The week-day sessions are to be held in Unity Church. It is hoped that there will be a large attendance of our Unitarian people from all parts of the country. Unitarians ought to be very prominent in the work which the conference is pledged to advance. A Colorado June is worth seeing; and the sessions of the conference promise to be of great interest and importance, not only to charity workers, but also to all who are interested in the great social questions of the day.

Des Moines, Ia.— The Unitarian Club held its annual meeting at the Savery House on Monday evening, April 25. It was "Ladies' Night," and the spacious parlor was well filled to listen to the paper of the evening by Rev. W. W. Fenn of Chicago. His subject was "What Use can we make of the Bible?" It was pleasant to see it announced in the morning paper as "A Plea for the Bible," and such it certainly was. The column's notice in the morning daily proved that he produced an impression on the reporters present, as he certainly did on his Unitarian hearers.

Dr. Aylesworth, president of Drake University (Campbellite), followed the reading of the paper with an excellent address; and Rev. T. P. Byrnes of Humboldt said a few fitting words.

The collation in the pleasant banquet-room of the hotel then followed. Altogether, it was a happy ending of the first year's work of the club; and the new members hope that many successful years are to follow.

Greenfield, Mass.—The Greenfield *Unitarian*, a bright monthly leaflet in the interests of the Unitarian guild and church, gives a capital account of the many movements connected with the parish. Such a paper is a great advantage to any society. It announces the coming sermons, the guild meetings and entertainments, and gives full reports of special meetings and services, with accounts of what is doing in the Sunday-school, the social circles, etc.

Humboldt, Ia.—Unity Church celebrated the close of its prosperous year with the regular annual supper last Wednesday night at the church. The programme after the supper opened with a song by G. H. Shellenberger. Several toasts were responded to. Mrs. S. W. Bull spoke of "The Unity Club," which she said was everywhere where there was a Unity Church, and the best and most cultured people in the place always belonged to it and gave it life. Mrs. M. W. Garfield spoke in regard to the Friday night parties. Mr. Harkness told of the trials and triumphs of the woman's circle. Thurlow G. Pope treated the subject of "Our Sunday-school" in a very bright and original manner. After a short sketch of the history and growth of the Sunday-school in the world, he went on to show the good work done by the Unity Sunday-school in teaching good morals and good citizenship. The well-selected and growing library is a most attractive and

highly beneficial feature. The largely-increasing attendance was a matter for congratulation. The cordiality of the welcome of strangers of whatever faith; the cheerful songs; the bright, airy rooms, with good faces looking down from its walls,—all these were enumerated as factors in the school's growth.

At the business meeting following a unanimous vote of confidence was given to Rev. T. P. Byrnes; and he was continued in the pastorate of the church for another year. G. L. Tremain and G. S. Garfield were elected trustees for the ensuing year.

The opening of the World's Fair on Sunday was the theme at Unity Church last Sunday morning; and, after the sermon by Rev. T. P. Byrnes, brief remarks were made by B. H. Harkness, J. N. Prouty, Mrs. C. P. Clark, G. H. Shellenberger, H. Weist, and others. The sentiment was unanimous that the gates of the fair should be open on Sunday for the benefit of poor people who cannot go any other time, and to give the millions of visitors who will be in Chicago during the fair an innocent place to go instead of turning them loose for the benefit of the saloons and kindred attractions that will invite the stranger on every side. The petition for Sunday opening obtained seventy signers, and has been doubled since.

Iowa City, Ia.—The new pastorate of Rev. Charles E. Perkins is beginning under most favorable auspices. A new spirit in church interests seems to be aroused. Larger congregations have assembled than for years.

Khasi and Jaintia Hills, Ind.—The news that the Unitarian women of America are raising money to employ U Riang Pohlong as a lay preacher has been received with great joy by the Unitarians of Nongtalang, who are now in very good spirits and full of hope for the future of the gospel. They are working hard to impress the truths of Unitarianism into the hearts of the people, and are holding night schools to impart instructions to the young and old. The church is getting on very satisfactorily under the leadership of U Heh Pohlong, U Riang Pohlong, and U Kiri Tongper, who are held in high esteem by the villagers.

1. We believe in God who is *He alone.*
2. We believe that God is our Father and mother.
3. We believe in the brotherhood of man.
4. We believe that the commandments of God are (1) love, (2) union, (3) worship, and (4) faith.
5. We believe in immortality. We believe that it is our duty to follow the life of Jesus, our Leader and Elder Brother, in order to obtain salvation and happiness. We believe that we ought to read the Bible because it helps us in our religious life.

Lebanon, N.H.—Rev. C. C. Vinal, having accepted the invitation of the Unitarian society to become their minister, will be installed June 22.

Leominster, Mass.— Rev. George M. Bodge was installed April 28. The sermon was by Rev. Grindall Reynolds from the text, "As he thinketh in his heart, so is he" (Prov. xxiii. 7). It was a strong plea for conviction and action to go hand in hand. Rev. George M. Bartol made the installing prayer. Rev. H. C. Badger gave the charge. Rev. Walter F. Greenman extended the right hand of fellowship. Rev. John B. Green, a former pastor, addressed the people, and urged them to go tell their pastor their moral and religious needs, just as they would tell their physician their physical needs. Rev. Joseph A. Chase made the concluding prayer. The boy choir of the church rendered admirable service. A reception followed in the chapel parlor, which has just been refurnished and decorated: and hearty congratulations were extended to both pastor and people in the prospect of a useful and progressive future.

Milford, N.H.—We told last month of the unusually interesting and successful service held at the Unitarian church on Easter Sunday. The following is the Bond of Fellowship in full:—

"Whereas a Bond of Fellowship which affirms our Christian principles and purpose is thought to be helpful to many who desire to unite their interests with this church, and

"Whereas it is our privilege to welcome all who are voluntarily drawn to share in our worship and our work,—be it therefore

"*Resolved*, That we adopt the following as our bond of fellowship: In the Freedom of Truth and in the Spirit of Jesus Christ, we unite for the Worship of God and the Service of Man.

"*Resolved*, That all persons sixteen years old or upwards, who are in sympathy with us in our aim and purpose herein expressed, be invited to sanction this Bond of Fellowship, which is not to be interpreted as a test of Christian character or as restraining mental liberty, but that its indorsement is to be considered solely as a desire to share the fellowship and work of the Church, which is organized to advance the cause of Liberal Religion in this community, and in such wider circles as its influence may be made effective.

"*Resolved*, That we pledge ourselves to co-operate by contributing, according as we are able, of our time, interest, and means, in sustaining the enterprises and carrying on the work of the Church."

Milwaukee, Wis.—The new church was dedicated on the evening of May 19. Rev. S. M. Crothers of St. Paul preached the sermon; and Rev. T. B. Forbush, the former pastor, Rev. J. F. Schindler of Racine, and Rev. H. D. Stevens, with the minister, took part in the services.

On the following evening Henry T. Secrist was installed as minister. Rev. F. L. Hosmer preached the sermon; and Rev. W. W. Fenn, Rev. H. C. McDougall, Prof. G. R. Freeman, and Mr. Charles E. Crain from the society took part in the services.

The new church is very beautiful and convenient. Though not the most elaborate, it is generally conceded to be one of the most beautiful church edifices in the city. The architect, Mr. G. B. Ferry, is a trustee of the church. The building is built of buff Bedford limestone, and the style is "English Gothic." The auditorium will seat 450 people. The east part of the building is given to other uses. On the first floor are the parlors. Sliding doors separate the parlors from the library. Above these rooms is a hall which will be used for the Sunday-school, entertainments, and lectures. In the basement are the dining-room, kitchen, etc. The main entrance to the building is at the end on Astor Street, while there is another entrance through the tower on Ogden Avenue.

The new building has given a more fitting home for Unitarianism, and the people are enthusiastic in the work.

Ontario, Cal.—A very successful conference meeting of Unitarians was held here May 3, Rev. Dr. Eli Fay, Rev. John S. Thomson, Rev. E. R. Watson, Rev. A. J. Wells, and Rev. L. W. Sprague taking part. A contributor to the Ontario *Observer* gives the following report: "What the audience lacked in numbers it made up in earnestness, honesty, and originality. A rare, unique kind of love feast. The writer has partaken in many, but never at one like this. Participated in by two not-long-ago Methodist ministers, one Congregational, and, if conjecture be allowable, one from the Catholic fold; profoundly reverent of God as father, Christ as brother; dogmas and creeds left out, and fear of the wrath to come not in it,—it was grand to listen to the utterances of men who through long struggle and perhaps mental agony had emancipated themselves from the thraldom of traditional theology, and now felt the joyousness of having a reasonable and better way. Altogether the gathering scored a great success for liberalism in Ontario."

Plainfield, N.J.—The dedication of the new house of worship of the Plainfield Unitarian society, on Park Avenue, May 11, brought together a notable gathering of Unitarians. There were representatives present from the societies of Orange, Rutherford, New York, and Boston. The chairman of the Building Committee, Mr. Pond, then transferred to the board of trustees the keys of the new edifice, saying that he trusted that the structure would ever be a monument to the community for freedom of religious thought.

Henry B. Wells, as president of the board of trustees, accepted the keys, and congratulated the committee on the excellence of its work and the success of the society's enterprise. He was glad that at last the Unitarians who had so long lived quietly in the community, some of them for thirty years, were to have a home of their own, where they might ever worship in freedom of spirit, and ever find a faithful and common-sense interpretation of the Scriptures.

Then came the dedication,—an impressive responsive service by the pastor, Rev. Hobart Clark, and the people. Rev. Minot J. Savage preached the sermon; and Rev. John W. Chadwick, S. H. Camp, D. W. Morehouse, Russell Bellows, and others took part in the services.

Pomona, Cal.—Pomona parish celebrated Easter with a special service prepared by the pastors, Mr. and Mrs. Sprague. The hall was beautifully decorated—the finest decoration in the city, it was said—by the ladies of the society. Rev. Eli Fay, D.D., was present, and offered one of his grand and touching prayers. Mr. Sprague gave the sermon, treating of "The Immortal Hope," its place in life and the reasons for cherishing it. Two new members united with the society, Mr. Sprague welcoming them to the society, Dr. Fay adding a word of welcome to the broader religion.

The hall was *full*, twenty-five people going away because they could not get seats. We must have a church, and before another Easter we shall have one: we hope to have it before Christmas. Several new families have come to us recently, who greatly strengthen our force of workers.

—Ontario held a special service, also, on Easter Sunday. New people are constantly coming in, attracted by a religious service that is reasonable.

Presque Isle, Me.—What was in many respects a unique missionary performance was carried through the last week in April by Rev. Messrs. Seward, Marsh, Crosby, and Porter, pastors of Maine churches, assisted by Dr. Moors, superintendent of missionary work in New England. Messrs. Seward and Marsh were on the ground April 24; and well attended preaching services were held in Caribou and Fort Fairfield,—growing towns as yet, without any liberal church,—and also in Presque Isle, where the one liberal church for a wide section round about is situated. Patches of snow and deep mud made hard travelling; but several carriage rides of from ten to sixteen miles were accomplished during the week, which involved well-attended platform meetings at Blaine Monday, April 25, at Presque Isle, Tuesday, at Caribou Wednesday, at Fort Fairfield Thursday. Dr. Moors returned to Presque Isle, and lectured on his trip through Palestine Friday. Sunday, May 1, Dr. Moors preached at Caribou, Mr. Crosby at Fort Fairfield, and Mr. Marsh at Houlton.

These meetings were made possible by the

vote of the Maine Conference to raise $150 for such missionary work, and by the vote of the church to grant their minister two Sundays' leave of absence for missionary work. But, happily, notwithstanding the majority of the visiting clergy travelled from eight hundred to one thousand miles in going and returning, through favors from railroad authorities and liberal contributions on the spot, the missionary fund of the conference will not be disturbed at all. As a result, the local church has been greatly encouraged, a wide-spread interest aroused, and it only needs the right man for the work and a little money to secure the establishment of flourishing societies in the growing towns of Caribou and Fort Fairfield.

Puyallup, Wash.—Our society was organized three years ago by Rev. George H. Greer. A year and a half ago a call was extended to Rev. Herman Haugerud, a graduate of the Theological School of Meadville, Pa.; and he has been with us since. Some six months ago the long agitated question of building a church became a reality. Hon. Ezra Meeker donated a well-located lot, and headed the subscription liberally besides.

Our new church is a frame structure, 40 x 80 feet in all. It will be ready for dedication about the 1st of July, and will cost, completely finished, about $4,500, and is pronounced to be the finest in town; and we have five other houses of worship in our growing little city of about three thousand people.

Liberal Christianity seems to have a promising future here in Western Washington. Our neighboring societies of Macmillen and Ocosta, both new and small towns, are also building churches this summer; and in both places—*the first one in town*—a missionary in our field would probably meet with good success. On Sunday, May 8, we enjoyed the presence of Rev. Mr. Van Ness of San Francisco, Cal. He spoke in our partly finished new church in the morning, and in Tacoma in the evening. Rev. Mr. Haugerud supplied the Tacoma pulpit in the morning.

Friday evening Mr. Van Ness delivered his very interesting lecture on "Russia" to a large audience.

Quincy, Ill.—The last meeting of Unity Club for the season was held on Wednesday, April 27. An address by the pastor, Rev. Charles F. Bradley, on "Unity Club Work in the Future," and election of officers occupied the evening. Rev. Lewis J. Duncan was chosen as president. The young people who took part in the dramatic performances of the winter were guests of the club at supper on this occasion.

The dramatic section of the club gave two successful entertainments during the season. The first, "The Veneered Savage," was repeated for the benefit of Woodland Home for Friendless Children; and the second, "Who's Who? or, All in a Fog," was given a second time for the benefit of the Women's Christian Temperance Union, by special request.

—Easter service was distinguished by flowers, special music, the christening of the infant son of Rev. Lewis Duncan, and the admission of three young women to the membership of the church.

The women of this society have been filling a box, to be sent to the school for young colored men and women at Tuskegee, Ala., an institution which is fitting these young people for active, useful, and helpful lives, and is worthy of all assistance and encouragement.

Salem, Ore.—Rev. H. H. Brown preached for Rev. Thomas Van Ness at his New Mission Church in San Francisco April 3, and for the New Stockton, Cal., society April 10, and reports good news from them and the new society in Sacramento. On his way home he had services at Ashland, Ore. He had a full house, and aroused considerable enthusiasm among the citizens, among whom there are a large proportion of liberals. He feels that a State missionary for Oregon is needed, and that the right man could after a year be supported without help; but no mere scholar will do: he must, in addition to literary and social attainments, be what is known in Western phrase as "a rustler," also.

Mr. Brown's own society at Salem is flourishing. Great accessions have been made to the membership. Its socials and clubs are well attended; and he began May 1 the third year of his work among them, with the hearty good will of all the liberal elements, not only of the city, but of Marion County. A Flower Service was observed by the Sunday-school May 8.

Salt Lake City, Utah.—The special sessions of the Rocky Mountain Conference, held here May 5 to 8, have commanded great interest and large attendance. The morning and evening meetings on Sunday at the theatre attracted audiences of six hundred and eight hundred, respectively; and the three sessions of Friday, held in the Jewish temple, had an attendance of about one, two, and four hundred. Of course, not all of these listeners were sympathizers; but, whether they were pleased or not, they were certainly interested. Mr. Forbush said it was the largest local conference he had ever attended. Four resident ministers of different denominations had been invited to state their views of some of the subjects presented; and this comparing and contrasting of opposite opinions and beliefs formed a very interesting feature of the discussion. Presbyterian, Episcopalian, Jewish, and Mormon churches were thus represented. It is certain that these conference meetings will be productive of much

good, and that we take up our work with renewed strength and courage by the impetus they have given us. A useful and prosperous future is surely in store for the Unitarian cause in this place.

San Francisco, Cal.—On Saturday afternoon, April 30, a meeting of the Pacific Unitarian Sunday School Union was held in the parlors of the First Unitarian Church. A more thorough organization was effected by the election of the following officers: president, Mr. Charles A. Murdock, San Francisco; secretary, Miss S. A. Hobe, San Francisco; treasurer, Mr. Bruce Porter, San Francisco; directors, Miss H. E. Dunn, Los Angeles, Rev. Earl Wilbur, Portland, Ore.

Rev. H. W. Spaulding, in a paper on "The Sunday-school Teacher," spoke of the requirements of that position,—that the teacher should know what he has to teach, and how to teach it. The teacher should be as well informed as time and opportunity permit. He should have, in addition, not only fulness of information, but readiness to impart that information. The teacher should do his own thinking. The end is character, soul-culture. To help to such an end is to help in one of the greatest charities God summons his servants to work upon.

Mrs. S. S. B. Yule of Oakland, in her paper, "How We can best Teach," described in a charming way her work in her own class. Her custom of receiving, in answer at roll-call, some thought that her pupil had found during the past week in a quotation from some writer, and of making this a subject for an ethical talk, was an interesting suggestion.

Rev. Horatio Stebbins spoke of the difficulty of awakening moral enthusiasm in the child,—that the source of the difficulty lay in the home, where the child found no sympathy, as a general thing, in his studies. Religious truth should be presented as the natural experience of the mind.

Rev. Thomas Van Ness thought the duty of the Sunday-school teacher was to prepare children to move and work in society with others. Awaken delight in the Sunday-school, then the philanthropic idea. He did not consider instruction the primary object of Sunday-school work.

On the subject of preparing a course of lessons for the ensuing year, there was some discussion; and the meeting adjourned, after carrying a motion to have such a course prepared by a committee to be appointed by the president.

—Mission Unitarian Church: Rev. Thomas Van Ness left for Oregon, Wash., and the East on May 5. During his absence, until the usual vacation, the pulpit will be supplied as follows: May 8, Rev. E. B. Payne, Berkeley; May 15, Rev. George R. Dodson, Alameda; May 22, Rev. N. A. Haskell, San José; May 29, Rev. H. Stebbins, San Francisco.

—First Unitarian Church: On Monday evening, April 25, the Society for Christian Work listened to a lecture by Mrs. John S. Bugbee, on "Alaska."

On Monday evening, May 9, the Channing Auxiliary gave a "Rose Festival" in the parlors of the church. At the regular meeting of the Channing Auxiliary, held May 2, the usual reports were read. The Post-office Mission Committee reported that the work was being carried on with increasing interest on the part of the workers and correspondents. Over one thousand pamphlets had been sent out. Letters were read from an elderly lady in an interior town, from a correspondent in the Hawaiian Islands, and from a little girl, all expressing sincere gratitude for interest taken in them.

Springfield, Mass.—The Church of the Unity has extended a call to Rev. Bradley Gilman of Concord, N.H.; and it is understood that Mr. Gilman will accept the invitation, and enter upon his new duties at an early date.

Walpole, N.H.—"Timely Thoughts on Religious Faith and Duty" describes a series of sermons now being delivered at the Unitarian church by a number of neighboring ministers. Rev. Charles B. Elder of Keene preached in this course May 22, morning and evening, taking as his themes "The Power of Habit" and "The True Missionary Spirit." Rev. A. J. Culp of Winchendon, Mass., will preach June 5, on "Modern Obligations to a Religious Life" and "The Unwritten Gospel"; June 12, Rev. W. H. Walbridge of Peterboro, on "The Unwritten Creed of Liberal Christianity" and "Loyalty to the Essentials of Christianity"; June 19, Rev. Francis S. Thacher of Walpole, on "The Essential Conditions of Successful Church Life."

Westford, Mass.—The largest congregation that we have had this year assembled in the Unitarian church April 17. The pulpit and platform were banked with blooming plants; while the christening font, like a living spring, was hid among the ferns. The large chorus choir, led by Mr. Kidder of Chelmsford, rendered a most excellent musical programme, befitting the occasion and the day. The minister's baby boy was christened Halsey Boardman Horner. Mr. Blake's beautiful Easter offering was distributed to the congregation; and after the sermon from the text, "Because I live, ye shall live also," a collection amounting to $81.15 was taken for denominational purposes. This collection would have been larger but for a fair held last week which netted a profit of $287.02, which, naturally, made some difference.

At the annual meeting of the parish held Saturday evening, April 16, it was unanimously voted to ask Mr. Horner to remain as the minister of the parish, the engage-

ment to terminate only after three months' notice from either party to the agreement.

Wichita, Kan.—The Unity Club of Wichita, Kan., have done a good work in bringing to their city the University Extension course of lectures. The first course on astronomy, by Prof. Miller of the State University at Lawrence, closed about a month ago, and was succeeded by a course on geology by Dr. J. M. Williston, also of the State University. These lectures are given in popular form, and have been very well attended and of great interest.

At the conclusion of the course in astronomy a class of twenty-five presented themselves for examination by Prof. Miller, all of whom successfully "passed."

The Unity Club hope to continue the University Extension course lectures, electricity, literature, art, etc., being among the topics; and they trust that in the future a larger number will avail themselves of the opportunity to receive so much of the university training, and, upon successfully passing the examinations, to obtain a degree from the university.

—The meeting of the Missouri Valley Unitarian Conference held this week in Wichita was both interesting and profitable, especially to our own little church. An opportunity was thus afforded us of listening to several stirring addresses and sermons and the discussions arising therefrom; and on Tuesday evening, 26th, our pastor, Rev. Eugene R. Shippen, was ordained and installed, the service being a most impressive one, and rendered more touching by the presence of Mr. Shippen's father, Rev. Rush R. Shippen of Washington, D.C., who made the long journey for the sole purpose of being present at this time. The words of advice and encouragement given to both pastor and people by those assisting were earnest and timely, those of a minister of forty years' service to his son and the prayer with which he concluded being particularly touching and impressive. The officers of the conference for the ensuing year are: president, R. A. Sankey, Wichita; vice-president, Frank H. Foster, Topeka; secretary, Dr. Webster, Salina; treasurer, J. E. Roberts, Topeka; missionary, Rev. E. Powell.

THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

We have in this country two national societies for the promotion of social science and reforms. One is that whose name is given above, whose annual meeting for this year will be held in Denver, Col., June 23 to 29: the other is the American Social Science Association, which will meet in Saratoga August 29 to September 3. The importance of the work done by these organizations can hardly be overestimated. Of all science, that is highest which looks most directly to the elevation of the conditions of human life. It is one of the favorable signs of the times that rapidly increasing attention is being directed to social science and the improvement of society. The Report of the National Conference of Charities and Correction for the year 1891 lies before us, as edited by Mrs. Isabel C. Barrows, and published by Geo. H. Ellis, Boston. The annual meeting was held in Indianapolis, Ind. A sad interest is connected with that meeting by the fact that the president of the conference, Rev. Oscar C. McCulloch, who had been one of the most active promoters of its work for many years, has died during the past year. The volume in hand contains in full the most important papers read at the Indianapolis Conference, and a carefully prepared digest of all the discussions. Among the leading subjects considered were Public Outdoor Charitable Relief, Hospitals, The Care of the Insane, The Care of the Feeble-minded, Charity Organizations, The Child Problem, State Boards of Charities, Public Charities in Europe, Immigration, Inland Reformatory Systems, The Defective Classes, and Women in Charity and Reform. When we bear in mind that these subjects are treated by men and women the best qualified of any in this country by thought, study, and experience to treat them, we shall see how important the work of such a conference is, and how valuable are its annual reports. Persons interested in philanthropies and reforms will find these volumes of reports especially valuable. It seems to us that preachers and editors should be particularly interested in them. We are glad to see increasing attention paid in theological schools to the whole subject of social science. We shall have a religion more useful and far more truly Christian when preachers and all other religious teachers become generally interested in and intelligent about social science.

JOTTINGS.

The door to any outward heaven lies through an inward heaven.—*James Freeman Clarke.*

One life rolls uninterruptedly an endless circulation through all men.—*R. W. Emerson.*

The God whom I worship is a God who sees and hears and thinks and loves and pities and approves.—*F. H. Hedge.*

Analyze man or society, and you will find enough evil; but put them together, set man in all his relations, get down to the resultant of all the forces of society, and you will catch sight of a total good.—*T. T. Munger.*

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